

The title page features a highly decorative gold-embossed border. At the top center is a cross with a figure, possibly the Virgin Mary, seated upon it. Below this is a small altar with a lamp and a banner that reads 'IHS'. The main title 'Cattolica' is written in a large, stylized, gothic-style font. The entire title is framed by a decorative arch and flanked by two ornate floral or foliate motifs. Below the title, the text 'ILLUSTRATING CATHOLIC Calgary' is centered. Underneath this, in smaller text, are the names of the parishes: 'ST. MARY'S, SACRED HEART and ST. ANN'S Parishes'. At the bottom of the design, within a small rectangular frame, is the year '1911-12'. The entire design is set against a dark, textured background.

Cattolica-

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CALGARY

ALBERTA

All Parishioners will take Special Notice of these Annulations for the following pages.

Page 11.—A few streets in Hillhurst, west the Bow river, have been attached lately to the parish of the Sacred Heart by the Rt. Rev. Bishop.

Page 65.—About pew holders. I know that it is the earnest desire of all the families of this pious parish to hold a pew in the house of God, but unfortunately our church is too small to accommodate the congregation. Those who do not own a pew are very good Catholics just the same.

Page 171.—The offering, or stipend, for a low mass in this diocese, is fifty cents (50c).

Page 69.—As to the support of the church in this diocese the Right Rev. Bishop has appointed the following regulations:

1.—The land owners, in the country, must pay 5c per acre for the first $\frac{1}{4}$ of section that is \$800. This sum is reduced to 5 p. c. for each of other quarters of sections. The land owner, non resident in the parish, will be obliged to the same, when turning to profit his property by himself or by others who are not Catholics. But if it is a Catholic who occupies the land, he will have to pay the priest dues as if he were the real owner. The same to be said of a Catholic occupying the land of some Protestant owner.

2.—Persons having an annual income or salary, will pay $\frac{1}{2}$ p. c. of said salary, that is \$5.00 for each \$1,000.00.

3. —Persons living in towns and cities, and having property, such as houses for rent or business houses or stores, will be obliged to pay also $\frac{1}{2}$ p. c. on the assessment of these properties. Yet, if this percentage would go beyond \$50.00 per annum, there might be ground for some reduction of the charge.

4.—Persons having a special trade of their own as carpenters, masons, plasterers, painters, etc., etc., shall pay \$5.00 per annum on that account, without prejudice of what they could be obliged to pay on account of other property. The parish priest will reduce this amount to \$2.00 only for those who have no special trade, but are occasional laborers and can be considered as really poor and not able to pay such amount.

5.—Young people who, while residing at home, enjoy an annual salary, will pay as stated above, for salaried people; those who work only from time to time will pay only \$1.00.

6.—For all the missions without resident priest, but visited at least once in a month, the tariff is reduced by half.

7.—For the parishes or missions where limits have not been settled as yet, Catholics who are not more than 10 miles distant from the church, shall be considered as within the parish and shall pay the full amount of support and priest dues. Those who are more than 10 miles distant shall be considered as outside of said parish and shall be subject to the tariff provided for missions visited from time to time. If they are not regularly visited, even once in a month, they will pay \$2.00 per family and besides they should indemnify the priest for his trouble and for his travelling expenses when visiting them.

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GREETING

To the Members of our Parishes and Friends:

In sending forth this beautiful work it is with the idea that it may serve as a daily reference for the year to all Catholics.

We trust it will be kept where it can easily be consulted to this end, and will save a deal of enquiry and telephoning, as the Calendar is now arranged to embody all days from July 1st, 1911, to July 1st, 1912. That the affairs of all Parishes may be well administered requires co-operation on the part of the people, which cannot, however, be intelligently given without knowledge of the regulations under which we progress, this information we desire this reference to give at least in part.

Further, you will notice many articles embodied herein, which are from master minds of the Catholic faith, these will prove quite as interesting to non-Catholics as they are based on facts.

. . Cattolica . .

was built in Calgary. True we were somewhat set back with petty annoyances as to production on time, but the date is arranged for the full year. You will notice we have many friends among the first merchants of the city, to those who have given their co-operation in making the publication possible we extend our hearty and sincere thanks. We trust their cards will prove business builders and as one good turn certainly deserves another may we request that the readers of CATTOLICA consult this list of progressive business men, tell them where their cards were read, before making their purchases.

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Pope Pius X.

(Guiseppe Sarlo)

Born in Riese June 2nd, 1835. He was elected to the Papacy by the College of Cardinals August 4th 1903, after the conclave had been in session five days, and assumed the title of Pius X.

He was born in a small Venetian town, of a humble peasant family. His father died March 4th, 1842, and his mother, Margarita Samson, died February 2nd, 1894, after a life of labor and sacrifices expended in rearing her family of nine children, eight of whom were living at the time their brother was made Pope, all in very humble circumstances. There were two brothers and seven sisters.

The Pope's brother is a shop-keeper and postman, his sister, Theresa, is married to a hotel-keeper named Paolo, in Riese, but a few steps from the two-story house in which the Pope was born.

Another sister is married to a sacristan, a third is a dealer in wines. When young Sarlo became parish priest his mother was too humble to live with him, but his unmarried sister lived with him in the patriarchal palace in Venice.

He made his elementary studies at Castel, France, a small town near Venice, and thanks to the interest shown him by Cardinals Morico, patriarch of Venice, was enabled to continue his education.

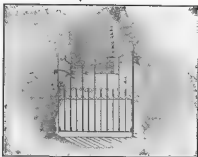
Ordained priest September 18th, 1858, by special dispensation of Pius IX., and appointed assistant priest at Tombolo, then transferred to Salsano in 1867 as parish priest.

His zeal, piety, and well-directed energy, led to a subsequent appointment to such important ecclesiastical dignities as spiritual director in the seminary, judge on the ecclesiastical tribunal, and Vicar-General of Treviso.

Consecrated Bishop of Mantua, in Lombardy, and remaining nine years. On June 12th, 1893, Pope Leo XIII. created him cardinal with San Bernardo alle Terme as his titular church, and shortly after this was made patriarch of Venice, whence, more years later, he was summoned to Rome to elect a successor to the papal throne made vacant by Leo's death, and was chosen as that successor.

Pius X. is a striking example of the bestowal of the highest dignity in the Roman Catholic Church, upon one of the lowliest origin utterly devoid of ambition, whose career had been marked only by the sincerest piety and undominable zeal in the practice of his ecclesiastical profession. His elevation is an apotheosis of the parish priest. There could be no more marked contrast than that presented by this pope and the pope he succeeded. Leo XIII. was

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of aristocratic birth, a scholar, a diplomat. Pius X was the lowly peasant spirit which characterizes his whole family. He deprecated his elevation to the papacy, accepting it only through the sense of duty.

Although speaking and knowing his own language with classical finish, he is familiar with no other, except a slight knowledge of French and German. He is a man of wonderful charity, with a gift for organizing and full of active zeal, notably in preaching.

He insisted upon this strongly with his priests, and is known through Italy by his work for societies and for his schools.

He is utterly opposed to nepotism.

As a missionary worker, he was arduous, and a great disciplinarian, a staunch advocate of the Gregorian Chant, which is in keeping with his insistence on liturgical observances.

Since his accession to the Chair of Peter, Pius X delivers a simple sermon to the people on Sunday afternoons.

In his first encyclical, two months after his accession, the Pope declared that "we have no other programme as the Supreme Pontificate but that of restoring all things in Christ (Eph. i. 10) so that Christ may be all in all" (Coh. iii. 2).

One vigorous measure of Pius X after his elevation to the Papacy was to abolish the " veto " which three Catholic Powers enjoyed in the election of Pope. He drew up a document in which excommunication is pronounced—upon facts—against anyone who acts as the intermediary of any power in proposing a veto against any Cardinal during a conclave. Pius X is personally friendly toward Queen Margherita, an acquaintance formed while Bishop of Mantua, and toward King Victor Emmanuel and Queen Helena.

The Venetians were surprised he did not assume the title of Benedict, as one of the seven Popes who like himself were from the province of Venice, was Benedict XI.

Pius X is a handsome man, of fine physique, with blue eyes and silvery hair, with a voice of great volume, a great asset to such a great preacher.

The arms of the Pope are an anchor resting on the water, and a radiant star.

His age to-day is 76 years.



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Archbishop of Baltimore

American Cardinal Born in Baltimore, Md., July 23rd, 1803.

When very young he was taken by his father to Ireland to be educated. Returning to America in 1833, taking up his residence in New Orleans until 1835, when he matriculated at St. Charles College near Elcott City, Md., was there graduated with distinction in 1837. Then pursuing his theological course at the Seminary of St. Sulpice and at St. Mary's University Baltimore.

On June 30th, 1861, he was ordained a priest, his first mission being at St. Patrick's Church, Baltimore, where he was assistant. Transferred to St. Bridget's Church, Canton, he ministered to a small congregation till 1865, when Archbishop Spaulding made him Chancellor of the Archdiocese and his private secretary.

The Second Plenary Council at Baltimore, 1866, made him its assistant chancellor and in August 1868, he was consecrated titular bishop of Adramyttium in Parthia fidelium and first Vicar Apostolic of North Carolina, elected by bull of His Holiness Pius IX., dated March 3rd, 1868.

He found three churches, two priests, and about one thousand Roman Catholics scattered over the entire state, he opened a school, which he personally conducted, built six churches introduced into the vicariate the Benedictine Order at Belmont Gaston County, where Mary Help Abbey was later erected, established the Sisters of Mercy and built for them a school for whites and one for negroes in Wilmington. He made the personal acquaintance of every adult Roman Catholic in the state, and met them at their homes, travelling from the prairie to the mountains, up and down the state, that none should be neglected. After four years he was transferred to the See of Richmond, in 1872. Here he erected five churches, St. Peter's Academy in charge of the Xaverian Brothers, and St. Sophia's Home for old people in charge of the Little Sisters of the Poor in Richmond, Va. and parochial schools in Petersburg and Portsmouth, and enlarged St. Joseph's Female Orphan Asylum, Richmond, Va.

In 1876 Archbishop Bayley asked to have Bishop Gibbons appointed his coadjutor, and on the death of Archbishop Bayley in October of that year Bishop Gibbons became Archbishop of Baltimore the highest ecclesiastical dignity of the Roman Catholic Church in the United States. He headed the delegation of American prelates who visited Rome in 1883 to represent the affairs of the Church in the United States at the Vatican, and to outline the

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"OPPORTUNITIES IN ALBERTA," with map of Province

work of the third Plenary Council to meet in 1884. Pope Leo XIII appointed Archbishop Gibbons to preside over the Council. In directing the proceedings of the Council he cooperated in the enactment of many important new decrees made necessary by the progress and development of Catholicism in America and these acts and decrees were a far more successful approval by the ecclesiastical authorities.

Leo XIII. expressed his approval of the action and course of Archbishop Gibbons and created him Cardinal on June 7th, 1886, and on June 30th, 1886, Archbishop Rinaldi of St. Louis, representing the Pope bestowed the insignia of his office upon the newly made Cardinal. Cardinal Gibbons sailed for Europe the next year to receive the apostolic benediction and to be admitted to membership in the College of Cardinals the 20th in succession.

While returning he interpreted to the Pope the democratic spirit of American Catholicism in respect to the labor organization in the United States and the exact relation existing between the employers and the employees. He was installed as pastor of his titular church, March 25th, 1887 and was assigned to the Church of Santa Maria in Trastevere, a church of great antiquity on the Tiber.

He returned to America in November, 1887, on May 24th laid the cornerstone of the Catholic University of America in Washington, D.C. and dedicated the building November 15th, 1889.

Cardinal Gibbons has been Chancellor of the University since its foundation. In November, 1888, he celebrated at Baltimore the centenary of the founding of the Catholic Hierarchy in the United States. Subsequently convening a congress of Catholic laymen, the first ever held in this country. He is also Professor of the Juris of Catholic Indian Missions, and is the first American Cardinal to take part in the election of a Pope.

A man whose name he is also a typical American citizen, loyal, progressive, and public spirited. He has published many instructive books, which run into the thousands in number as "The Faith of Our Fathers," "Our Christian Heritage," "The Firmament of Christ," etc. etc.

The archdiocese of Baltimore has a Catholic population of more than 270,000 of 10 nearly five hundred priests, five hundred churches, one hundred parochial schools, five universities, two diocesan seminaries, six hospitals and many other charitable and educational institutions.

Cardinal Gibbons is now in his 68th year.



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Rev. Father E. B. Lewis, O.M.I.

B. M. and K.E. Ch.

Father Lewis was born in St. Constant, nine miles from Montreal in 1865. His father was Sam'l. John Lewis, notary, an Englishman, and his mother was Hermine Grézier, a French-Canadian lady.

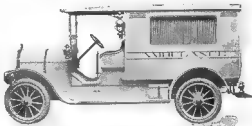
He made his classical course in the Séminaire Séminary called "the Montreal College," in Montreal, and at the age of 18 he joined the Oblate Fathers. After having made his novitiate in Lachine he studied philosophy for several years in Ottawa, and then in 1888 was sent to Europe by the Order. He studied philosophy and took his degrees of Doctor in Philosophy. He then studied sacred scripture, canon law, oriental languages, and theology, in which he took also the degree of L.L.Th.

On his return to Canada Father Lewis was stationed in Montreal and appointed a member of the missionary staff of the Oblate Fathers. For 17 years he was engaged in that work by preaching missions in three languages—English, French and Italian, in the Dominion as well as in the States.

In April 1905 Father Lewis was invited by the Rev. Bishops of these Western Provinces to preach a series of missions in Prince Albert, Sask., Saskatoon, Medicine Hat, Zeelandia, St. Albert, Edmonton, Calgary, etc. He preached also a retreat to the Rev. clergy in Prince Albert and in St. Albert and to the Rev. mothers F.C.O.J., and finally he went to Vancouver to conduct the spiritual exercises of the annual retreat of the Oblate Fathers of B.C. The Superior General of the Order, Archbishop Dunsenwick, of Vancouver happened to be in B.C. at the time and at the conclusion of that retreat His Grace appointed Rev. Father Lewis superior of the Oblate Fathers in Calgary and Pastor of our parish.



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Catholic Calgary

By FATHER LEWIS.

General Information as to Churches, Pastors, Schools, Societies, etc.

The population of Calgary is now over 60,000 souls. The Catholic number is over 5,000, or one-fifth of the whole population. We have over three Catholic schools about 550 children.

St. Mary's Parish was founded 35 years ago by Rev. Father Joseph O'Malley. It has over 4,000 souls. The name of the parish was applied on a

1. On the north. Commencing where Eighth Street West meets the Bow River, then following the said Bow River as far as its meeting with the Elbow River.

2. On the east. The Elbow River as far as the small island south of the Exhibition Grounds, then crossing the Elbow River at the eastern extremity of said island and proceeding due south as far as the Madeline Trail, then along the said trail as far as the city limits south of Section 10.

3. On the south. Following the city limits in a westerly direction along the southern boundary of said Section 10 as far as the middle of Section 9.

4. On the west. The middle of Eighth Street West.

The Catholic Long-sighted Sisters, Holygate, have been assigned eight acres of land north of city limits at the Bow River and along any of the three Catholic churches named. They should give their names and addresses to the pastor of the church they have selected from that moment they will be deemed a parish having all the rights and duties of a regular parish under the Right Rev. Bishop's permission to build a church on the location.

St. Anne's Parish, under the direction of Rev. Fr. M. J. F. O'Connell, was founded on in 1878 and Rev. Father Burke was appointed pastor. It has now a population of about 600 souls with a mass of children in the parochial schools. Rev. Father Angoux is assistant.

The Holy Family Parish under the direction of the Oblates was founded some years ago and Rev. Father Neve was appointed pastor. The Catholic population is 400 souls with probably 50 children ready to attend the parochial school, which is the best arrangement as determined by the Catholic School Trustees.

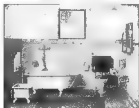
St. Mary's Parish is under the direction of Catholic Oblate Fathers of Mary and is now with Rev. Father L. A. Lewis, O.M.I. rector appointed July 1909, with Fr. Augustus B.M.W. as assistant. O.M.I. procurator, Rev. Father L. A. Lewis, a Syrian. Rev. Father Sylva, assistant for the Polish people and the Russians.

The Parish Councilors are: Mr. P. Burns, Mr. C. J. Duggan, Mr. Ph. Lussereau, Mr. Ed. Ryan, Mr. Th. Roach.

The Catholic School Trustees are: Mr. J. Kenna, president, Dr. Rouleau, Mr. P. J. Morrow, Mr. P. Burns and Mr. L. J. O'Garra, Secretary, Mr. J. McCaffry.

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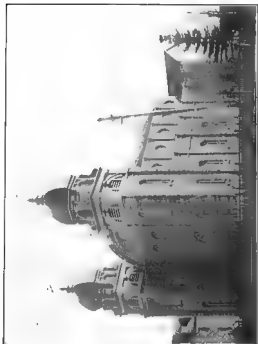
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Branch 126, St. Mary's Hall (260 Members).

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Meets on the second and fourth Thursdays of each month.

THE KNIGHTS OF COLUMBUS (100 Members)

Officers of Calgary Council: Grand Knight, J. M. Sullivan; Deputy Grand Knight, John Kenny; Chancellor, S. F. McDonald; Recorder, R. J. McLean; Financial Secretary, J. M. Gilmour; Treasurer, L. B. O'Connor; Advocate, M. J. Sheedy; Warden, Dr. A. V. Cashman; Innd. Guard, J. J. Schengen; Outside Guard, B. J. Tansy; Lecturer, P. P. Chaloner; Trustees: F. McCormick, Dr. E. H. Rouleau, Geo. Venius.

Meet on the second and fourth Monday of each month.

THE CATHOLIC TEMPERANCE UNION (125 Members)

Inc. President, Mr. C. B. Reilly; President, Mr. J. E. Rice; Vice-President, Mr. J. D. Reilly; 2nd Vice-President, Mr. Al. Harbour; Entertainment Committee, Messrs. Connolly, E. Asch, S. Laurenceau, W. Maguire, and P. Roach; Secretary-Treasurer, Mr. Ernest Jones.

Founded October 1909 by Rev. Father Lewis, O.M.I.

They meet on the second Sunday of each month.

ST. MARY'S CLUB.

All the male members of the parish belong to the club and have all the rights and duties of regular members. The reading room, the music room, the auditorium, the bowling alley, the billiard and pool rooms, etc., are open to all every day in the year from 12 o'clock a.m. to midnight. Caretaker, Mr. Ed. Eggerstaff.

THE LEAGUE OF THE SACRED HEART, 45 CIRCLE.

Meets on the fourth Sunday of each month.

Officers: Mrs. J. W. Costello, President, Mrs. McLean, Vice-President, J. W. Costello, Secretary. 23 bona-fide promoters.

Meetings every fourth Sunday in the month at four in the afternoon.

Seventy-five Messengers of the League and twenty packets leaflets for distribution every month.

THE ALTAR SOCIETY (400 Members)

The ladies meet on the third Sunday of each month.

Officers: President, Mrs. Reilly; Vice-President, Mrs. Collins; Secretary, Treasurer, Mrs. Nolan.

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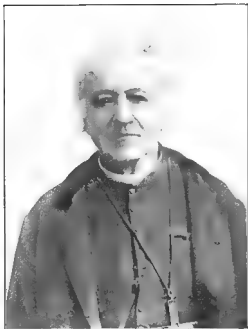


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THE SOCIETY FOR THE PROPAGATION OF THE FAITH AND THE WOMEN'S AUXILIARY OF THE CATHOLIC CHURCH EXTENSION SOCIETY

Founded May 1910 both Societies though absolutely distinct from one another have the same officers and meet on the same day viz on the second Tuesday of each month

Officers—President Mrs Ada Downing, Organ Vice-President, Mrs Conway Secretary Miss L. F. Broderick, Treasurer Mrs Dr. Roucan, Organist, Night School Mrs. Young, Clothing Committee Mrs. Kelly Vigilance Committee—Mrs Young, Altar Linens Mrs. Gibbons

THE CHILDREN OF MARY, FOR YOUNG LADIES (25 Members).

Founded April 1911 and meet on the first Sunday of each month.

President, Miss Mildred Lacey Vice-President, Miss Lena Dahm Secretary, Miss Constance Weston, Treasurer Miss Mary McCaffry

THE CHILDREN OF THE IMMACULATE CONCEPTION, FOR GIRLS BELOW 16.

Ninety members. Founded September 1910

President—Marie Cowan Vice-President, Alice Samers Treasurer Al-
bertine Harkely, Secretary DeBa Harvey

Meet on the second Sunday of each month.

CADETS OF THE CATHOLIC TEMPERANCE UNION, FOR BOYS BELOW 16 YEARS OF AGE.

Sixty-five members. Founded June, 1910

Meet on the third Sunday of each month

Officers President Henry Roucan Vice Presidents, Geo. McCaffry,
Treasurer Bert Mahood Secretary Howard Kaley

THE ALTAR BOYS' UNION.

Forty-four members. Founded October 1910.

The Altar Boys assist at the sanctuary at High Mass and at the evening services on Sundays and Holy days a obligation. There are three degrees in the union.

The First Degree boys wear a cassock and a coat of lawn and lace

The Second Degree boys wear a cassock a coat and a red sash with gold trimmings and fringe. To take his degree an altar boy must know how to serve Low and High Mass and all the altar responses.

The Third Degree boys wear a cassock a coat a red sash with gold trimmings and fringe and a stole and red velvet cape. To take his degree a boy must pass successfully an examination on all the ceremonies of solemn High Mass (with deacon and sub-deacon) and of course he must know all the Latin responses, etc.

All must assist at all the parish services on Sundays, and answer the roll call, which is read by the President after these services.

Our altar boys are so faithful to their duties, they assist so well and in such a dignified manner at the sacred functions, that we may well say that they are the pride of the parish." I got to him took the Third Degree on Holy

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PHONE 1766

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WHAT WE DO WE DO WELL

PHONE 1878

Saturday. They expect that there will be another entrance before Christmas. Many are working hard to get their Latin responses and their ornaments in good shape for the examination that takes place in presence of the Third Degree members and of the Pastor. All these gentlemen have a right to be satisfied, so that one may be really a smart fellow to pass successfully.

Officers: President John Williams. Vice President Henry Rowland. Treasurer Roy Strachan. Secretary Donald Murphy.

They meet on the second Sunday of each month.

THE CALGARY OPERATIC SOCIETY

Founded in October 1910. They have already produced two heavy two operas. "The Pirates of Penzance" in October 1910, which brought \$1000 net profit to the parish, and in December, 1910, "The Mikado." The two were played at the Lyric Theatre and proved a great success both financially and artistically. Sixty-two members.

Officers: President Mr G. Forbes. Secretary Miss Catherine. Treasurer, Mr H. H.

ST MARY'S HOCKEY TEAM

S. Clancy, Manager. Mr McKenley, Sec.-Treasurer. H. Sparrow, Captain.

ST MARY'S BASEBALL TEAM (INTERMEDIATE)

Mr P. Curtis, Hon. President. S. Clancy, President. Dr. Curtis, Vice-President. R. McCrex, Secretary. Treasurer, E. Aspell, Manager and Captain.

ST MARY'S DEBATING SOCIETY (22 Members)

(Founded January, 1911)

They have had so far four public discussions where the following questions were debated in the most interesting manner: 1, Responsibility; 2, Capital Punishment; 3, Monarchy; and 4, Republic.

President Mr Walter McGuire. Vice President, Mr Connolly. Secretary, Mr John Reilly. On the Committee—Mr H. J. Thyken and Mr P. Murphy.

THE CHURCH CHOIR

About 40 members, men and women is one of the best in Alberta.

Officers—Directress, Mrs Ada Dowling Codrigan. Organist, Rev. Mother Bernard, F.C.J., president, Dr. Rouleau. Vice President, Mr P. J. Ryan. Treasurer, Mr Charlebois. Secretary, Mr J. Hunt.

THE SOCIETE ST JEAN BAPTISTE.

Ninety members. Founded 12 years ago.

Officers—President Mr P. P. Chaloumeau. Vice-President A. Gauthier. Secretary, A. Tardif. Treasurer Ch. Laurondeau. Jean Ord. & Laurondeau. Council Reg. J. A. Valiquette, J. R. Miquelon, Ch. Mignault, Sr. & R. Roy. Captain Boulanger.

The officers of St. Mary's Church are: Messrs, Joe Hartley, Philip Murphy, John Olympe, Gerald Murphy, Luc Quinlan, Walter McGuire, Hugo J. Thyken, Stephen McLean.

ST. MARY'S NIGHT-SCHOOL ASSOCIATION.

To Teach English and Arithmetic to Foreigners, Founded May 1911.)

President, W. L. McGuire. Vice President J. A. Connolly. Secretary-Treasurer J. M. Gleason. (25 members.)

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Assistant of St. Mary's Church, Calgary, Alta.

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The Policy of Pope Pius X

When he died in the apostle he ended his long tenure of St. Peter's Chair and Cardinal Sarto was chosen to succeed him there was much discussion as to the possible changes which the new Pope might make in the Vatican attitude toward the world at large. It was freely predicted that Pius X. might be the people whose training was that of a parish priest would be very different as head of the Roman Church, from Leo XIII., the aristocrat, the learned scholar and the crow's dipper. It was widely expected that the Lombard peasant who had been Bishop of Mantua, Patriarch of Venice, cardinal and gonfalon would start some daring, very modern and democratic line of action. People speculated, some with fear and some with hope, upon the possibility that he might recognize the temporal sovereignty of the House of Savoy thus ending the bitter feud that has so long divided Church and State in Italy and releasing the wearers of the tiara from their self-imposed imprisonment within the narrow walls of the Vatican. Others thought that he might and the man had come in some decisive move in answer to the anti-clerical crusade in which the present French Government has committed itself.

So far none of these predictions has been justified. The new Pope has adhered strictly to the conservative policy of his predecessor who in turn maintained the traditions inherited from Pius IX. It is interesting to recall what was said of him by a friend who knew him as well as his earlier days:

When the Bishop of Mantua and the Patriarch of Venice entered upon his office he left very little as it was, both men and things, but after two years of administration he ruled as he wished and showed himself to be master of all matters.

Pius X. has taken one very significant step. He has not retained the services of Loris to retort on state, the able and experienced diplomat has been appointed to the post a very young man—for Ugo Arrivabene is only in his thirties, considerably junior to any other member of the College of Cardinals. The new secretary is a Spaniard by nationality belonging to a family which like a good many others in Spain, is said to be of Irish origin but he is a thorough cosmopolitan with a good deal of the Englishman about him.

He was born in England where his father was attached to the Spanish Embassy in London got most of his education there and speaks the language without a trace of accent. He has also visited Canada and the United States.



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An Appeal in Behalf of the Lacombe Home

My Friends—

You know already that this home was opened last November at Midsnapore for the poor of ALL denominations.

We already have a good number of orphans and old people of both sexes.

We have many friends who come to encourage us in our work of charity, but we require more than sympathy. The expenses are heavy it is a large building to keep warm and we keep it very comfortable for our patients. The good sisters with all their good will and hard work and economy will not be able to face the heavy expenses of this home unless good charitable people do not come to their aid.

Visitors can see that our patients are well taken care of. They are kept clean, get good board, and are comfortably dressed.

Our dormitories are large and airy with good clean beds for each person.

This institution is the first of its kind in the Province of Alberta, and how much people could do for this home if they were once got interested in it. We have a regular school conducted by an able teacher.

Therefore, my friends, that as to us we are helped to carry on our noble work, will be an honor a glory to the people of Alberta. They will be proud in future to see this home relieving the poor aged people who may have seen many of their friends go to the grave leaving them to the mercy of good charitable women who devote their lives to care for the destitute of the society. Orphans find in them mothers to console and care for them.

Yes, my gentlemen friends, allow me to suggest that you save every week a small little sum for your gifts for the Lacombe Home. The ladies will be glad and happy to follow your example.

Young girls will spend less on amusements and games, and will remember that the minutes of this institution must be clothed and fed. By helping this home in your youth you will prepare for your future the blessings of the Almighty.

What is to prevent anyone of any denomination to make into convenient showing showers. There are many ways of contributing charity and helping an as he or as that kind of people could and would interest them to see in this noble work.

Once more, I call on your generosity and the liberality of our government. It is not necessary to tell you that at any time you wish to visit our home you will be welcome. Thanking you and friends for your past liberal contributions towards our noble work, and trusting that many kind and generous hearts will find the means of helping the Lacombe Home.

We would be very pleased to receive contributions of old toys for the little children who are cared for in the home, and agricultural implements are needed on the farm. Merchants who are making their spring inventory might send some shop-worn or unseasonable articles. Practically everything can be used at the home and will be very thankfully received and put to the best use.

FATHER LACOMBE

Fred Langston

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CHOICE GROCERIES
PROVISIONS, FRUITS
AND FRESH MEATS



BEST GOODS AT LOWEST PRICES



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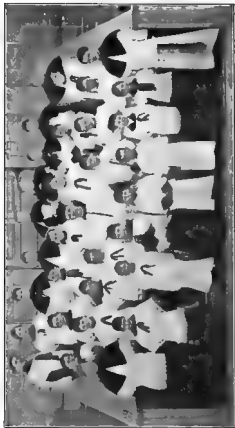
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We are also Agents for The Sanitary "White
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have at your service one of the best equipped
Hardware Stores in the West.

LINTON & HALL — The —
Hardware Men

The Church of the Christ: Which is it?

By Cardinal Gibbons

Christ founded a Church to teach men the way of salvation and commanded us to obey it. He promised that the gates of hell should never prevail against His Church (St. Matt. xvi. 18). That Church, therefore, must be to-day the true Church of God and teach men truly the way of salvation, or the promise of God has failed. Which is the Church? It is very easy to find out. We know that Christ founded His Church nineteen hundred years ago. That Church, then, must be nineteen hundred years old. Any church, therefore, which is 300 or 400, and not nineteen hundred years old, cannot be the Church of Christ. That is a very simple test, and an all-sufficient one, and a test which only the Catholic Church can stand. There is only one Church that is nineteen hundred years old and that is the Roman Catholic Church, which, by the very fact, must be the very Church Christ founded and against which He said the gates of hell should never prevail. There is not one of our Protestant churches that is 400 years old. No one of them existed or was heard of 400 years ago, and their own histories bear us out in making this statement. Therefore, it is possible that any one of them can be the Church founded by Christ nineteen hundred years ago? This cannot be proved by any argument whatever.

A Bear Bible

The largest Bible in the world, it is said, is in the Vatican. It is a manuscript Bible and written in Hebrew. This book weighs 120 pounds, and there is a history connected with it. Some Italian Jews obtained a view of the precious volume and told their coreligionists of Venice of it. The consequence was that a syndicate of Jews endeavored to purchase it, offering the Pope the weight of the book in gold as the price. Pope Julius II. however, refused the offer. At the present price of gold the offer was not less than 1,200,000 francs (\$310,000).



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T. ENGLISH · · · **Manager**

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ST. MARY'S CHOIR

SPECIAL INSTRUCTION TO THE HOUSEWIFE

Coffee was first introduced into England in the the year 1632. At that time all dealers having something of great good to man were allowed to paint the front of their stores red. This was a special order of the Crown, and a law of the Realm.

EMPRESS COFFEE

is today the delight in all homes of regulation. You know how a good cup of Coffee can make or mar the finest breakfast you Housewives can prepare. It costs you no more from the Grocer, and if you say EMPRESS COFFEE, and see our Trade Mark, it represents satisfaction direct from the Roaster to the Grocer, and from the Grocer to you.

In the early days the Pope of Rome set a precedent in the drinking of fine Coffee by using Coffee from the same districts from which we import our Green Coffees used in our EMPRESS Blend.

Tell your Grocer you have heard of this Coffee through this manual. *Insist just once.*

You are then a Patron of EMPRESS Coffee

Alberta Empress Manufacturing Co.

CALGARY

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ALBERTA

Order of Services

St. Mary's Church

12th Ave. and 1st St. West.

Pastor—Rev. Father L. V. LEWIS, O.M.I.

Assistants—Rev. Father Maurice Leprie, O.M.I. Rev. Father John Parakalraux, O.M.I. Rev. Father Anthony Sylva, O.M.I.

(This parish is under the direction of the Oblate Fathers.)

Sundays—Low Mass and sermon at 8 o'clock. High Mass and sermon at 9:15 o'clock. High Mass and sermon at 10:30. Sunday School and Benediction at 2:30. Meeting of Sodality at 4 o'clock. Evening Service at 7:30 p.m. Rosary, Hymn, Sermon and Benediction.

Week Days—Mass at the Convocation at 6:30. Mass at the Hospital at 6:30. Mass in the Church at 8 o'clock.

Benediction every Tuesday in the year at 7:30 p.m. Holy Hour every Friday from 7:30 to 8:30 p.m.

Services every evening for six months in the year. The Rosary, a hymn, a sermon and benediction with the monstrance or with the ciborium every evening during the month of Mary, the month of the Sacred Heart, the month of October and the month of the Souls—November.

Confessions are heard every morning in the year from 7 to 8 o'clock, every Saturday afternoon and evening on the eve of the First Friday and of all Holy Days of Obligation in the afternoon and evening.

The Rectory Office Hours are—From 8 to 9 a.m. and after lunch from 12:30 to 1:30 and after dinner, from 7 to 8:30 p.m.

Phone Number 42.—We do not answer the phone during the night. If you want a Priest for a sick call come personally as it would not be proper for a priest to be seen alone on the streets during the night.

Sacred Heart Church

Corner of Thirteenth Avenue and Fourteenth Street West.

Pastor—Rev. Father ERNEST VELZ, O.M.I.

Sundays—Low Mass at 8:30 o'clock. High Mass at 10:30. Sunday School at 2:30. Evening Service at 7:30.

Week Days—Low Mass at 8 o'clock.

St. Ann's Church

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Week Days—Low Mass at 8 o'clock.

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The Street

[illegible]

The 3 man is the Priest

[illegible]

The Parish

The authors would like to thank the referees for their helpful comments and suggestions. The authors also wish to thank the editor for his/her valuable comments and suggestions.

[illegible]

Children come to baptism to be baptized and show their knowledge of the sacrament of baptism. Confirmation is the same thing. The same holds good as regard to the other sacraments, and the sacraments of Confirmation and Marriage.

Journal of Management Inquiry 20(4) 409–424

Few Rems could be paid promptly and so one can be considered a partner in the full sense of the word unless he is a new-broder.

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The amount assigned by God in the old law for religious purposes was a ruble or a tenth part of the profits.

The Church only specifies that each one is to contribute according to his or her means, and to refuse to do so is a sin. Young people earning salaries under this obligation. To neglect the Church and act the prodigal, is doubly sinful. If you cannot afford to contribute to your Church, you cannot afford to pay a dancing master or make music a luxury or spend a little fortune on pleasures.

It is wrong to spend more on beer, or on the theatre, or on entertaining than on charity.

ALL MEMBERS of the parish who have an income of their own whether they are married or single, whether they have families or not whether they are with their families, board, or live by themselves. Moreover, sons and daughters who pay their board and have the balance of their income for their own use are bound equally as well as their parents, to contribute to the support of the Pastor and Church.

The greater the means, the greater the obligation to return to God's church a goodly share of the temporal blessings He has bestowed. If you have been accidentally overlooked at a regular Church collection or absent from the Church when such collection was taken bring your contribution to the Pastor. Do not take advantage of such an oversight or absence when you would have otherwise have contributed. Such conduct is most unworthy.

The Church in this country is supported by subscriptions, donations, pew rents, sundry collections, etc. Out of these the pastor receives a moderate salary which being insufficient for his support and the many calls on his sacred office, is supplemented by offerings of the faithful.

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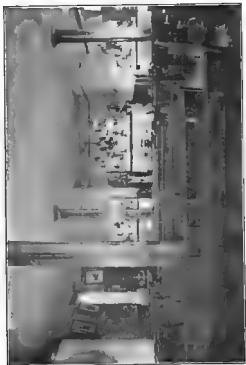
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Why The Catholic Church Uses Latin

Why does the Church use the Latin language? This question so often asked and so simply answered, for some reasons of which I will give a few.

Because the very word "CATHOLIC" means universal and a universal community requires a universal language.

The Church of Christ is universal.

Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of Baptism, she would have been obliged to change it over sixty times. In the so-called Anglo-Saxon of 1,000 years ago she could not be understood now except by a few experts.

Because nothing can equal the dignity of the Latin language: its clearness or its beauty. It is the language of science and civilization, and deserves to be the language of an unchangeable religion.

Because it lifts the Liturgy of the Church above that of every-day usage of words which alters their sense and debases it by commonness. This misfortune has actually befallen English Liturgy or the Anglo-American form of religion.

Finally a universal language speaks of a universal brotherhood and makes a Catholic at home in all the Catholic Churches of the world. Besides, he understands the language, though separated by the ceremonies of the Church or from his prayer book, which contains its entire meaning in his own tongue.

Question—What is the use of Latin to a boy who is not intended for the priesthood?

Answer—It has many uses, one of which is to make him a cultured gentleman. There is a great gulf fixed between the man that knows Latin and him who does not, and again, between the man that has only a smattering of Latin and the one that knows it thoroughly.

There is one of the reasons why the average Catholic priest is a more cultured man than the average university professor. The full knowledge of Latin sets a syman on the pinnacle of scholarship.

Those who do not know Latin are continually multiplying synonyms in a way that weakens their style. In a letter from an otherwise able man, who wrote "slandersers and calumniators," "fostered and nourished." Now, a Latin scholar would never be guilty of such unnecessary repetition, for he knows that to calumniate is to slander and to nourish is to foster.



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The Catholic Home

This should be the next sacred place after the Church?

It should be known by religious enthusiasts, but not a museum of pagan art. It should not tolerate pictures, paintings and figures of questionable decency. "Art for art's sake" is the cross of the godless against the oak and ivy.

To the pure all things are pure, will be true when fire can no longer burn and pitch no longer smear.

The greatest art treasures are religious and devotional. The Catholic home should exclude books, papers and magazines that are useless as well as those that hurt and smother religion. It should have a few Catholic books among them, like "Catholic Bible," "The Lives of the Saints," "The Sorrowing of Christ," and one or more of the following: "Our Christian Heritage," "Faith of Our Fathers," "The Ambassador of Christ," "Catholic Belief," "Christian Apologues." The Catholic Dictionary is so trustworthy a history. Among the new publications today is the "Catholic Encyclopedia," condensed from translations of the Catholic Encyclopedia.

The Catholic home should receive some of the best Catholic papers and magazines. Some of the principal Catholic weekly papers are "The Catholic News," "The Catholic News and Times," "The Ave Maria," "The Western Watchman," "The Star," "The Monitor," "The Catholic Standard and Times," "The Sacred Heart Review," "The Irish World."

The principal Catholic magazines are Doubleday's "The Messenger," "The Catholic Review of Reviews," "The Champion Educator," "The Dolphin," "The Catholic University Bulletin," "Men and Women."

Every Catholic home should have an altar, and also a large crucifix placed in a prominent position. The last code which says, "Your parlor or drawing room is no place for religious emblems," is only written by and for the Godless. It does not bind the Christian. No home in the parish should exceed the house of God in elegance. Is your home more elegant than His?

To those who say the social expenditures should rather be given to the poor, John Ruskin would answer in "The Seven Lamps of Architecture." The question is not between God's house and His poor; it is not between God's house and His Gospel. It is between God's house and ours. Have we no sanctified corners in our doors? No treasured fancies in our roofs? No sacred sanctuary in our corridors? No gilded furniture in our chambers? Has even a life of these been offered? They are, or they ought to be, the signs that enough has been spent on happy stewardship, and that these return to us what we ought to spend on luxury, but there is a greater and prouder luxury than the selfish one—that of bringing a portion of these things into sacred service and protecting them for a memorial that our pleasure as well as our toil has been hallowed by the remembrance of Him who gave both the strength and the reward."

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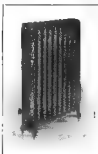
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Immodest Talkers

If you meet a man who always speaks of woods, game and the chase, you come to the conclusion that he is a hunter.

If you meet a fellow who only talks business, commerce and goods, you say he is a merchant.

But if you meet one who talks nothing but obscenity, vulgarities and impure jests, what is your judgment of him?

"You will think he is an immoral man. And you are right in thinking thus and are not guilty of rash judgment. You say the proverb as being the voice of all mankind: 'Where the heart is filled, the mouth runneth over.' Immodest talkers—have you heard what, every honest person, thinks of you?"

If you wish to appear to be a Christian, a child of God, are you not, at least, ashamed to place yourself before all the world in the gallery and with your hand to fasten on yourself a label of disgrace bearing the inscription: "I am a scoundrel, beastly creature?"

Show your disapproval. When any man or woman makes a filthy, or immoral, or double-meaning remark in your presence let him or her know unmistakably before the conversation goes any further that there is at least, one lady or gentleman present. Immoral talk goes down before moral bravery. The moral braver, even of a child, will put to shame the most depraved and filthy minded, no matter how high they may be in society, merchant or professional circles.

"It is not necessary that you always be an ice or scold a tart-tongued companion. It is not necessary at times that you say one word. But it is necessary that you be absolutely serious in your disapproval. The disapproval may be shown by the expression of your disapproval, by charging the conversation, by a suspicious silence, by a motionless face, but however it be shown it must be fearless.

"If you are weak cowardly you will betray yourself and the streams of dirty conversation will continue day after day to belabor your soul because you are a pitiful coward."

The Kind of a Boy the World Wants

Boys are always in demand because they are the material out of which men are made, and as first-class material is always at a premium in every one or trade, so the boys who give promise of making first class men are most eagerly sought after.

The boy the world wants to-day is the one who can be trusted to handle money without any of it sticking to his fingers or finding its way into his pockets. He will take as much interest in the affairs of his employer as if they were his own, and will stay fifteen minutes without being asked, to finish a piece of work, after the whistle blows and the rest of the men have quit work. He will be able to write a business letter and spell the words correctly, and to add up a column of figures promptly and accurately. He will sit his cap as readily to his suit as when he meets her on the street as he would wear the sister of some other boy, and he will not be ashamed to walk to church with his mother, show her and her own peers and sit beside her during service. He will be careful in making a promise, and just as careful about keeping it. He will have sufficient moral backbone to say "No" to those who would lead him astray, and he will have enough courage to own that he is striving to make a man of himself. This is the kind of a boy so many are on the lookout for.

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THE "BEST" FUEL CHUTE

The cover is hinged at the top and is equipped with the lock on top. As the door opening up protects the siding. The door is a heavy construction, the top of door, thus preventing the rain from coming down. The door is raised up. The Best is most practical and durable. It is a good seller with leading dealers everywhere.

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The Parochial School

Education to be complete, must include religious instruction and moral training. Intelligent Catholics readily understand that such an education is impossible for Catholic children unless they attend Catholic schools. The Third Plenary Council of Baltimore says: "All Catholic parents are bound to send their children to the parochial school, unless they have made sufficient and unquestionable provisions for their Catholic education at home or in some other Catholic school, or unless for sufficient cause approved by the Bishop they are allowed to send them to another school, after taking due precautions and having provided proper safeguards." And to make sure that the means for the successful promotion of this four fold education be not wanting to the rising generation the same council furthermore declares: "No parish is complete if it has schools adequate to the needs of its children and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied."

The Catholic schools afford Catholic companions, Catholic books, Catholic teachers, Catholic ideals and Catholic instruction.

There is no danger of a child's religion being sneered at either by teachers, companions or authors.

Cardinal Gibbons states: "God has given us a heart to be formed to virtue, as well as a head to be enlightened. By secular education we improve the mind; by moral training we direct the heart. We want our children to receive an education that will make them not only lettered but pious men and women. We want them to be not only polished members of society but conscientious Christians. We desire for them a training that will form their heart as well as expand their minds. We wish them to be not only men of the world, but, above all, men of God."

Prominent thinkers of all creeds, and no creeds, admit by the force of experience that what is called education without religion, is more a curse than a blessing.

Rev. W. Montague Greer of St. Paul's Episcopal Chapel, New York, lately wrote to the New York Sun on education, and commented thus: "This question has ceased to be a point of issue between Protestantism and Roman Catholicism, and has become one between agnosticism established and endowed, and Christianity disestablished and disendowed." The school you select for your child proves more than mere words whether you cast your lot with agnosticism or Christianity.

Many other reasons might be adduced why religion and secular education should go hand in hand for Catholic parents more a unnecessary. The Church has decided the question, and, as far as they are concerned it is settled.

You can always make terms to suit your convenience and circumstances. If you cannot afford to pay anything for the proper education of your child, you cannot afford to wear diamond rings, gold watches, nor indulge in theatres, five hundred parties, Dutch lunches, and other foolish giegaws and frivolities.

The school is an inseparable part of the parish, and all members of the parish are bound to support it whether they send children to it or not.



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Development of the Catholic Church

We live and move and have our being in the midst of a civilization which is the legitimate offspring of the Catholic religion. The blessings resulting from our Christian civilization are poured out so regularly and so abundantly on the millions—moral and material world like the sunlight and the air of heaven and the fruits of the earth that they have ceased to excite any surprise except to those who visit lands where the religion of Christ is little known. In order to realize adequately our forward situation we should transport our selves in spirit to anti-Christian times and contrast the condition of the pagan world with our own.

Before the advent of Christ, the whole world, with the exception of the secluded Roman province of Palestine was buried in darkness. Every striking object in nature had its tutelary deities. Men worshipped the sun and moon and stars of heaven. They worshipped their very passions. They worshipped everything except God, only to whom alone divine homage is due. In the words of the apostle of the Gentiles: "They changed the glory of the incorruptible God into the likeness of corruptible man, and of birds and beasts and creeping things. They worshipped and served the creature, rather than the Creator who is blessed forever." But at last the great light for which the prophets of Israel had sighed and prayed, and toward which even the Pagan sages had stretched forth their hands with eager longing arose and shone upon them "that sat in darkness and in the shadow of death."

The truth concerning our Creator, which had hitherto been hidden in Judea, thence might be sheltered from the world-wide idleness, was now proclaimed, and in far greater earnestness and fulness, unto the whole world. Jesus Christ taught all mankind to know the one true God—a God existing from eternity unto eternity—a God who created all things by His power, who governs all things by His wisdom and whose superintending providence watches over the affairs of nations as well as of men, without whom not even a bird falls to the ground. He proclaimed a God whose Father is just and merciful. This idea of the Deity so consonant to our rational perceptions was in striking contrast to the low and sensual notions which the pagan world had formed of its deities. The religion of Christ imparts to us not only a sublime conception of God but also a rational idea of man and of his relation to his Maker. He saw the coming of Christ man was a riddle and a mystery to himself. He knew not whence he came or whither he was going. He was groping in the dark. All he knew for certain was that he was passing through a brief phase of existence. The past and the future were enveloped in a mist which the light of philosophy was unable to penetrate. Our Redeemer has dispelled the cloud and enlightened us regarding our origin and destiny and the means of attaining it. He has rescued man from the frightful labyrinth of error in which paganism had involved him. The Gospel of Christ as promulgated by the Catholic Church has brought not only light to the intellect but comfort to the heart. It has given us the peace of God which surpasseth all understanding—the peace which springs from the conscious possession of the truth. It has taught us how to enjoy that triple peace which constitutes

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your happiness as far as it is attainable in this life peace with God by the observance of His commandments, peace with our neighbor by the exercise of justice and charity toward him and peace with ourselves by repressing our excessive appetites and by keeping our passions subject to the law of reason and our reason illumined and controlled by the law of God

All other religious systems prior to the advent of Christ were national like Judaism or solar or genius like Paganism The Catholic religion alone is world wide and catholic in embracing all races and nations and peoples and tongues Christ alone of all religious founders had the courage to say to his disciples "Go teach all nations preach the Gospel to every creature You shall be witnesses unto me in Judea and Samaria and even to the uttermost bounds of the earth He is imprisoned in your mission by national or racial ties or the guage he is free and universal as the air of heaven The earth is the Lord's and the fullness thereof All mankind are children of my Father and are my brethren I have died for all and embrace all in my charity Let the world be the field of your labors Let there be no limitation of the fatherhood of God and brotherhood of Christ that has inspired the Catholic Church in her mission of love and benevolence This is the secret of her all pervading charity This idea has been her compelling motive in her work of social regeneration of mankind I believe she says in every human case are a child of God and a brother or sister of Christ and therefore I will protect his personality and defend his rights I will feed the orphan and nurse the sick I will shelter the shudders from the feet of the slave and will rescue degraded women from the gross bondage and degradation to which her own traitry and the passions of the stranger sex had consigned her Montaigne has well said that The religion of Christ which was intended to lead man to eternal life has contributed more than any other sect upon to promote the temporal and social happiness of mankind Let us hardly cry out what the Catholic Church has done for the elevation and betterment of woman in The Catholic Church has purified society in its very fountain which is the marriage bond She has inseparably preserved the unity and indissolubility and indelibility of the marriage tie by saying with her founder What God hath joined together let no man put asunder When and no heart should never forget that the nobility of the marriage contract is the palladium of her womanly dignity and her Christian liberty And if they are no longer the slaves of man and the use of his caprices like women in Asiatic countries but the peers and partners of their husbands if they are no longer tenants at will like the women of pagan Greece and Rome but the mistresses of households if they are no longer controlled by usurping rulers like the Mohammedan women but the queens of the domestic kingdoms they are indebted for this glorious hope to the ancient Church and particularly to the Roman pontiffs who inflexibly upheld the sacredness of the nuptial bond against the arbitrary power of kings the lust of nobles and the unbridled and pernicious legislation of emperors

2nd -The Catholic religion has proclaimed the sanctity of human life as soon as the body is animated by the vital spark Infanticide was a dark stain in pagan civilization It was universal in Greece with the possible exception of Thebes It was sanctified and even sometimes enjoined by such eminent Greeks as Plato and Aristotle Solon and Lycurgus The destruction of infants was also common among the Romans Nor was there any legal check to this inhuman crime except at rare intervals The father had the power of life and death over his child And as an evidence that human nature does not improve with time and a every where the same unless it is fermented with the

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leaves of Christ unity, the nation sacrifice of infant life is probably as general to-day in China and other heathen countries as it was in ancient Greece and Rome. The Catholic Church has sternly set her face against this exposure and murder of innocent babes. She has denounced it as a crime more revolting than that of Herod, because committed against one's own flesh and blood. She has condemned with equal energy the atrocious doctrine of Malthus, who suggested natural methods for diminishing the population or the human family. Where I am restrained by the fear of offending modesty and imparting knowledge where "ignorance is bliss" I would dwell more at length on social plagues of ante-natal infanticide which is as diabolical and systematically spreading among us in defiance of civil penalties and of the divine law which says "Thou shalt not kill."

3rd—There is no place as a man misery for which the Church does not provide some remedy or alleviation. She has established infant asylums for the shelter of orphans who have been cruelly abandoned by their own parents or bereft of them in the mis-erious dispensation of Providence before they could know or feel a Mother's love.

There little waifs like the young Moses drifting on the turbulent Nile are rescued from an untimely death, and are tenderly reared by the daughters of the great King whose consecrated virgins who become nursing mothers to them. And I have known more than one motherless babe who like Israel's youngest son after years become a leader among his people.

4th—As the Church provides homes for those yet on the threshold of life so too does she secure retreats for those on the threshold of death. She has asylums in which the aged men and women find at one and the same time a refuge in their old age from the storms of life and a nurse to prepare them for eternity. Thus from the cradle to the grave she is a loving-Mother. She rocks her children in the cradle of infancy and she soothes them to rest on the couch of death. Louis XIV. erected in Paris the famous *Hôte des Invalides* for veteran soldiers or a race who had fought in the service of their country. So has the Catholic religion provided for those who have been disabled in the battle of life a home in which they are tenderly nursed in their declining years by devoted sisters.

The *Lodge Sisters of the Poor* whose congregation was founded in 1843, have now charge of over 250 establishments in different parts of the globe, the aged inmates of these houses numbering 30,000 and upwards of 80,000 having died under their care up to 1910.

To these asylums are welcomed not only the members of the Catholic religion but those of every form of Christian faith at all. The sisters make no distinction of persons or nationality or color or creed for true charity embraces all. The only question asked by the sisters to the applicant for shelter is this:

"Are you oppressed by age and penury? If so, come to us and we will provide for you."

5th—She has orphan asylums where children of both sex are reared and taught to become useful and worthy members of society.

6th—Hospitals were unknown to the pagan world before the coming of Christ—no copious vocabularies in Greece and Rome had no word even to express that term.

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Nervousness	Spinal Disease	Heart Disease	St. Vitus' Dance
Lumbago	Constipation		

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The Catholic has hospitals for the treatment and care of every form of disease. She sends her daughters of charity and of mercy to the battlements and to the plague-stricken cities. During the Crimean war I remember to have read of a sister who was struck by a ball while she was in the act of exposing down and bandaging the wound of a fallen soldier. Her name resounded in both hemispheres, but in every sister you have a Florence Nightingale with this difference, that like ministering angels they move with one noise along the path of duty, and like the angel Raphael, who concealed his name from Tobias, the sisters hide her name from the world.

Several years ago accompanied to New Orleans eight sisters of charity who were sent from Baltimore to reinforce the ranks of their heroic companions or to supply the places of their devoted associates who had fallen at the post of duty in the fever-stricken cities of the South.

Their departure for the scene of their labors was neither announced by the press nor heralded by public applause. They rushed silently into the jaws of death, not bent on deeds of destruction like the famous "six hundred," but on deeds of mercy. They had no Gethsemane to sound their praises. Their only ambition was said to have been that another "m" that the recording angel may on their biographer that their names might be inscribed in the Book of Life, and that they might save as here as in paradise to him who has said,

was such and ye saved me. Within a few months after their arrival six of the eight sisters died victims of the epidemic. These are but few of the many instances of heroic charity that has fallen under my own observation. There are examples of valiant heroism not culled from the misty pages of ancient mythology, but of heroic deeds of valour, but of happenings in our own day and under our own eyes. There is a heroism not aroused by the crucifixion of brave crusades on the battlements nor by the eagle of arms or the strains of martial hymns nor by the sun of earthly fame, but inspired only by a sense of Christian duty and by the love of God and of his fellow beings.

1st. The Catholic religion induces not only to alleviate the physical distresses of humanity, but also to relieve the victims of moral disease. The redemption of slaves is even now a life-long army was never included in the work of benevolent philanthropy, and man's unregenerate nature is the same now as it was in the past. He worships woman as long as she has charms to fascinate, but she is spurned and trampled on as soon as she ceases to please. It was revealing to them who knew no such thing the mantle of protection over sinning women. There is no page in the gospels so touching as that which records of Saviour's merciful judgment on the adulterous woman.

The Scribes and Pharisees, who had perhaps participated in her guilt, asked our Lord to pronounce sentence of death upon her as an ordinance with the Mosaic law. Hath he not ordered their? asked the Saviour. No one dared she answered. Then said he, neither will I condemn thee, go no more, tempted by this divine example, the Catholic Church was returning sinners to homes of happy penitents called Magdalen asylums and Homes. The Lord's Spirit will speak of other sinners as each. I shied for the moral reformation of women, the Congregation of the Good Shepherd at Angers, founded in 1826, has charge today of 150 houses, in which upward of 5,000 sisters devote themselves to the care of 30,000 females who had yielded victims when were rescued from impending danger. These of all creeds.

2d. The Christian religion has been the protecting friend and advocate of the bondswomen. Before the dawn of Christianity slavery was universal, in every

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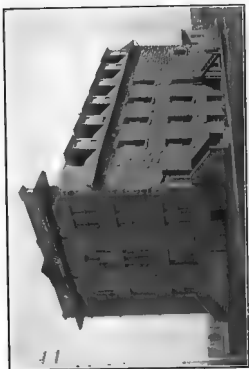
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used as well as barbarous nations. The apostles were everywhere confronted by the burden of oppression. Their first task was to mitigate the horrors and alleviate the miseries of human bondage. They cheered the slave by holding up to him the example of Christ who voluntarily became a slave that we might enjoy the glorious liberty of children of God. The bondman has an equal participation with his master in the sacraments of the Church, and in the priceless communion which religion affords. Slave owners were admonished to be kind and humane to their slaves by being reminded with apostolic freedom that they and their servants had the same Master in heaven Who had no respect of person. The ministers of the Catholic religion down the ages sought to lighten the burden and improve the condition of the slaves as far as social prejudices would permit till at length the chains fell from their feet. Human slavery has at last thank God melted away before the boundless sun of the gospel. No Christian country contains today a solitary slave. To paraphrase the words of a distinguished Irish poet: "as soon as the bondman utters a free man a Christian land he stands redeemed, regenerated, disenthralled on the sacred soil of Christendom."

At the sacrifice of mankind never conferred a greater temporal boon on humanity than by ennobling and sanctifying manual labor and by rescuing it from the stigma of degradation which had been branded upon it. Before Christ appeared among men, manual and even mechanical work was regarded as servile. Christ ushered into the world toil and the pomp and splendor of imperial majesty but amid the environments of an humble child of toil. Christ the reputed son of an artisan, and His early manhood is spent in a mechanic's shop.

Is not this the carpenter, the son of Mary?

The proverbial curse attached to labor is obliterated by the toilsome life of Christ. Ever since He pursued His trade as a carpenter He has lightened the toils of the mechanic and shed a halo around the workshop. If the professional, the general, a jurist and a statesman are adorned respectively by the examples of Washington a Lavey and a Burke how much more is the calling of a mechanic ennobled by the example of Christ. What De Toqueville said 40 years ago: "the United States is true to day that with no every honest citizen is honorably thankful to the example and teaching of Jesus Christ."

To sum up: The Catholic Church has taught man the knowledge of God and of himself; she brought comfort to his heart by instructing him to bear the ills of life with Christian philosophy.

She has sanctified the marriage bond; she has proclaimed the sanctity and nobility of human life; she has shown that the body is animated by the spirit of God and its salvation; she has founded asylums for the training of children of all classes, and for the support of the aged poor. She has established hospitals for the sick and homes for the refugees of fallen women. She has exerted her influence toward the mitigation and abolition of human slavery.

She has been the unwavering friend of the sons of toil. These are some of the blessings that the Catholic Church has conferred on society. I will not deny on the contrary I am happy to know that the various Christian bodies outside of the Catholic Church have been and are to-day zealous promoters of most of these works of Christian benevolence which I have enumerated. But will not our separated brethren have the candor to acknowledge that we had first possession of the field; that these beneficent movements have been inaugurated by us; that the other Christian communities in their noble efforts for the moral and social regeneration of mankind have in no small measure

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For further information re Osteopathy we refer you to the "American Encyclopedia".

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been stimulated by the example and emulation of the ancient Church? Let us do all we can in our day and generation in the cause of humanity. Every man has a mission from God to help his fellow being. Though we differ in our faith, thank God there is one platform on which he stand united, and that is the platform of charity and benevolence. We cannot, indeed, like our divine Master, give sight to the blind and hearing to the deaf and speech to the dumb, and strength to the paralyzed limb, but we can work miracles of grace and mercy by relieving distress of our suffering brethren. And never do we approach nearer to our Heavenly Father than when we alleviate the sorrows of others. Never do we perform an act more Godlike than when we bring sunshine to hearts that are dark and desolate; never are we more united to God than when we cause the flower of joy and gladness to bloom in souls that were dry and barren before. "Reign on," says the apostle, "pure and undefiled before God and the Father as this: to visit the fatherless and the widow in their tribulation, and to keep one's self unspotted from this world." Or to borrow the word of the pagan Cicero: "There is no way a man can approach nearer to God than by contributing to the welfare of their fellow creatures."

"The Coming Catholic Revival"

Mr. H. G. Wells has lately declared his conviction that we are on the verge of one of the greatest Catholic revivals the world has ever seen. Father Robert Hugh Benson, son of the late Archbishop of Canterbury, and brother of the essayist, A. C. Benson, and the novelist, E. I. Benson, takes the same view. He holds that, despite the attacks of the Modernists, Roman Catholicism is stronger than ever.

There are just two vital attitudes taken by religious thinkers at the present time, he feels. According to one attitude, true religion is that system of belief which each individual has thought out for himself. This is the frame of mind that may be said to have found its clearest definition at the time of the Reformation. It finds expression to-day in ethical systems which frankly admit the relativity of all truth and declare belief in progress toward an undefined and only gradually realizable goal. Against this attitude Father Benson sets the Roman Catholic view that religious truth can nowhere be found outside of the inflexible authority to whose charge it has been committed.

It is often assumed by critics of Roman Catholicism that the Catholic Church is the discredited church of the uneducated. They speak as though the Roman Catholics consisted of a few Irish in America and a small percentage of debased Latins in Europe. Nothing, in Father Benson's opinion, could be further from the truth. "They seem," he says, "to be entirely unaware that a movement is going forward among some of the shrewdest and most independent minds in all civilized countries. He continues —

"When men like Francis Bacon, Copernicus, Huyghens, Boyle, and Paul Bourget, come forward from agnosticism or infidelity, when Pasteur, perhaps the most widely known scientist of his day, declares that his researches have left him with the faith of the Breton peasant, and that further researches, he doubts not, would save him with the faith of the Breton pea-

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Catholic Calendar

1911

July

JULY MONTH THE PRECIOUS
31 DAYS BLOOD

1	S	Oct. of St. John Baptist
		4th Sunday After Pent.
2	S	Visitation of B. V. M.
3	M	Precious Blood of O. L.
4	T	St. Boniface
5	W	St. Anthony M. Zaccaria
6	T	Oct. SS. Peter and Paul
7	F	SS. Cyril and Methodius
8	S	St. Elizabeth Queen
		5th Sunday After Pent.
9	S	Coro. of the Rom. Pontiffs
10	M	Seven Brothers, Martyrs
11	T	Vot. Off. of Holy Apostles
12	W	St. John Gualbert
13	T	St. Anacleto, P. M.
14	F	St. Bernardino
15	S	Henry, Emperor
		6th Sunday After Pent.
16	S	Holy Redeemer
17	M	Humbly of B. V. M.
18	T	St. Camille of Lellis
19	W	St. Vincent of Paul
20	T	St. Jerome Emilian, C.
21	F	St. Alexius, C.
22	S	St. Mary Magdalene
		7th Sunday After Pent.
23	S	Our Lady of Help
24	M	Our Lady of Mt. Carmel
25	T	St. James, Ap.
26	W	St. Ann. Mother B. V. M.
27	T	Vot. Off. Blessed Sacram.
28	F	SS. Nazarius and Comp. M.
29	S	St. Martha, Virgin
		8th Sunday After Pent.
30	S	Of the Sunday
31	M	St. Ignatius of Loyola, C.

August

AUG. MONTH THE IMMACULATE
31 DAYS HEART OF MARY

1	T	St. Peter in Chains
2	W	St. Alp. Man of Legori
3	T	Finding St. Stephen's relics
4	F	St. Dominic, C.
5	S	Our Lady of the Snow
		9th Sunday After Pent.
6	S	Transfiguration of O. L.
7	M	St. Casimir, C.
8	T	SS. Cyril and Comp. M.
9	W	St. John Baptist of Vienna
10	T	St. Lawrence, M.
11	F	Of the Octave
12	S	St. Clara
		10th Sunday After Pent.
13	S	Parting of the Apostles
14	M	Mary Refuge of Sinners
15	T	Assumption of B. V. M.
16	W	St. Roch, C.
17	T	Oct. of St. Lawrence
18	F	St. Hyacinth
19	S	Of the Octave
		11th Sunday After Pent.
20	S	St. Joachim
21	M	St. Jusep of Chantal
22	T	Oct. of Assumption
23	W	St. Philip Benedict
24	T	St. Bartholomew Ap.
25	F	St. Louis of France
26	S	St. Bernard
		12th Sunday After Pent.
27	S	Most Pure Heart of B. V. M.
28	M	St. Augustine, B. C. and D.
29	T	Beheading of St. John Bap.
30	W	St. Rose of Lima, V.
31	T	St. Lazarus

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Catholic Calendar, 1911 *continued*

September			October		
9th MONTH	THE SEVEN		10th MONTH	HOLY ROSARY	
30 DAYS	DOLORS		31 DAYS	HOLY ANGELS	
1 F	S	Raymond Noctua		17th Sunday After Pent.	
2 S	Sa	St. Stephen	1 S	The Holy Rosary	
		13th Sunday After Pent.	2 M	The Guardian Angels	
3 S		Our Lady of Gr. of Shepherd	3 T	Vot Off Holy Apostles	
4 M		Vot Off Holy Angels	4 W	St. Francis of Assisi, C	
5 T		St. Lawrence, Jus. man	5 T	Vot Off Blessed Sacram.	
6 W		Vot Off St. Joseph	6 F	St. Bruno	
7 T		Vot Off Blessed Sacram.	7 S	Vot Off Im. Conception	
8 F		Nativity of B. V. M.		18th Sunday After Pent.	
9 S		1st Octave	8 S	Nativity of B. V. M.	
		14th Sunday After Pent.	9 M	SS. Dionysus and Comp. MM	
10 S		Holy Name of Mary	10 T	St. Francis Borgia	
11 M		Of the Octave	11 W	Vot Off St. Joseph	
12 T		Of the Octave	12 T	Vot Off Blessed Sacram.	
13 W		Of the Octave	13 F	St. Edward	
14 T		Exaltation of the Holy Cross	14 S	St. Cosmas	
15 F		Our of Mary of B. V. M.		19th Sunday After Pent.	
16 S		SS. Cosmas and Cyricus	15 S	St. Theresa, V	
		15th Sunday After Pent.	16 M	Feast of B. V. M.	
17 S		Se. of Dedication, B. V. M.	17 T	B. Margaret Alacoque	
18 M		St. Joseph of Cupertino	18 W	St. Luke, Evang.	
19 T		St. January and Comp., M	19 T	St. Peter of Alcantara, C	
20 W		SS. Pius and Comp.	20 F	St. John of Cant.	
		(Elev. & Last)	21 S	St. Hedwig	
21 T		St. Martin, Ap.		20th Sunday After Pent.	
22 F		St. Thomas of Villanova	22 S	The Holy Reeds	
		(Elev. & Last)	23 M	Vot Off Holy Angels	
23 S		St. Louis	24 F	St. Raphael, Arch.	
		(Elev. & Last)	25 W	Vot Off St. Joseph	
		16th Sunday After Pent.	26 T	Vot Off B. Sacrament	
24 S		Our Lady of Mercede	27 F	Vot Off S. H. of Jesus	
25 M		Vot Off of Holy Angels	28 S	SS. Simon and Jude	
26 T		Vot Off Holy Apostles		21st Sunday After Pent.	
27 W		SS. Cosmas and Damian	29 S	Of the Sunday	
28 T		St. Wenceslaus	30 M	Vot Off Holy Angels	
29 F		Dedication of St. Michael Arc.	31 T	Vot Off H. Apostles (fast)	
30 S		St. Jerome, C.			

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Catholic Calendar, 1911—continued

November		December	
11th MONTH	THE SOULS IN PURGATORY	12th MONTH	THE ADVENT OF CHRIST
31 DAYS		31 DAYS	
1 A	All Soul's Day	1 F	Ven. Of Sacred Heart
2 T	All Soul's Day	2 S	St. Elizabeth, V
3 F	Of the Octave	1st Sunday in Advent.	
4 S	St. Charles	3 S	Of the Sunday
22nd Sunday After Pent.		4 M	St. Peter Chrysolog, C
5 S	Our Lady of Suffrage	5 T	St. Francis Xavier, C
6 M	Of the Octave	6 W	St. Nicholas B. C.
7 T	Of the Octave	7 T	St. Ambrose, R. D.
8 W	Of the All Saints	8 F	IM CONCEPTION B. V. M.
9 T	Dead Masabon H. Redeemer	9 S	Of the Octave
10 F	St. Andrew, Avel no	2nd Sunday in Advent	
11 S	St. Martin, B. C.	10 S	Of the Sunday
23rd Sunday After Pent.		11 M	St. Damazus P. and C.
12 S	Dead on the Ecclesiastical Congregation	12 T	Trans. House of Loreto
13 A	St. Anselmus Kooka, C	13 W	St. Lucy, V. M.
14 T	St. Josephat, M.	14 T	Of the Octave
15 W	St. Gertrude, V.	15 F	Oct. of Im. Conception
16 T	St. Dadae, C.	16 S	St. Eusebius
17 F	St. Gregory Thaum.	3rd Sunday in Advent	
18 S	Deu. Basilica SS. Peter and Paul	17 S	Of the Sunday
24th Sunday After Pent.		18 M	Expectation of B. V. M.
19 S	Of the Octave	19 T	Of the Feria
20 M	St. Felix et Val's	20 W	Of the Feria (Em. d.) fast
21 T	Presentation B. V. M.	21 T	St. Thomas
22 A	St. Cecilia	22 F	Of the Feria (Em. d.) fast
23 T	St. Clement, P. M.	23 S	Of the Feria (Em. d.) fast
24 F	St. John on the Cross	4th Sunday in Advent	
25 S	St. Catherine, V. M.	24 S	Vigil on Nativity (Fast)
25th Sunday After Pent.		25 M	NATIVITY OF OUR LORD
26 S	Patronage B. V. M.	26 T	St. Stephen
27 M	Manifestation B. V. M.	27 W	St. John, Ap.
28 T	St. Sylvester Abh.	28 T	Holy Innocents
29 W	Ven. Of St. Joseph	29 F	St. Thomas of Canterbury
30 T	St. Andrew, Ap.	30 S	Of the Octave
		31 S	St. Sylvester Pope and C.

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Catholic Calendar, 1912—continued

January

1st MONTH 31 DAYS	THE HOLY INFANCY
1 M	The Circumcision
2 T	Octave of St. Stephen
3 W	Octave of St. John
4 T	Octave of Holy Innocents
5 F	V. g. l. of the Epiphany
6 S	Epiphany
7 S	1st Sunday After Epiphany
8 M	Of the Octave
9 T	Of the Octave
10 W	Of the Octave
11 T	Of the Octave
12 F	Of the Octave
13 S	Octave of Epiphany
14 S	2nd Sunday After Epiphany Holy Name of Jesus
15 M	St. Paul the Hermit
16 T	St. Hilary
17 W	St. Anthony, Abb.
18 T	St. Peter's Chair at Rome
19 F	St. Canice
20 S	SS. Fabian and Sebastian
21 S	3rd Sunday After Epiphany
22 M	St. Vincent and Anastatus
23 T	St. Agnes
24 W	St. Timothy
25 T	Conversion of St. Paul
26 F	St. Polycarp
27 S	St. John Chrysostom
28 S	4th Sunday After Epiphany
29 M	St. Francis of Sales
30 T	St. Martina
31 W	St. Peter Nolasco

February

2nd MONTH 29 DAYS	THE HOLY FAMILY
1 T	St. Ignace
2 F	Purification of the B. V. M.
3 S	St. Blasius
4 S	Septuagesima Sunday
5 M	St. Agatha
6 T	Prayer of O. L.
7 W	St. Romanus
8 T	St. John of Matha
9 F	St. Cyrillus
10 S	St. Scolastica
11 S	Sexagesima Sunday
12 M	Seven Founders, Serv. O.
13 T	Comm. Passion of O. L.
14 W	St. Valentine
15 T	St. Faustina
16 F	Humility of B. V. M.
17 S	Comm. of Im. Conc. of B. V. M.
18 S	Quinquagesima Sunday
19 M	St. Tatius
20 T	De Ea
21 W	Ash Wednesday
22 T	St. Peter's Chair of Antioch
23 F	Crown of Thorns
24 S	St. Matthias
25 S	1st Sunday of Lent
26 M	St. Margaret of Cortona
27 T	St. Peter Damian (Em. d.)
28 W	De Ea (Ember Day)
29 T	De Ea

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Catholic Calendar, 1912 continued

March		April	
3rd MONTH	ST. JOSEPH	4th MONTH	THE
31 DAYS		30 DAYS	RESURRECTION
1 F	Spear and Nails on O. L. (Em. d.)	1 M	Of the Fera
2 S	Off. Vot. of B. V. M. (Em. d.)	2 T	Of the Fera
3 S	2nd Sunday in Lent	3 W	Of the Fera
4 M	St. Casimir	4 T	Holy Thursday
5 F	Off. Vot. of Apostles	5 F	Good Friday
6 W	Off. Vot. of St. Joseph	6 S	Holy Saturday
7 T	St. Thomas	7 S	Easter Sunday
8 F	Holy Winding Sheet of O. L.	8 M	Of the Octave
9 S	St. Francisca, Roman	9 T	Of the Octave
10 S	3rd Sunday in Lent	10 W	Of the Octave
11 M	St. John of God	11 T	Of the Octave
12 T	St. Gregory	12 F	Of the Octave
13 W	Off. Vot. of St. Joseph	13 S	Of the Octave
14 T	Off. Vot. of St. Sacram.	14 S	1st Sunday After Easter
15 F	The Five Wounds of O. L.	15 M	St. Isidore
16 S	St. Patrick	16 T	St. Vincent Ferreri
17 S	4th Sunday in Lent	17 W	St. Justin
18 M	St. Gabriel	18 T	St. Leo
19 T	St. Joseph	19 F	St. Benedict Labre
20 W	Off. Vot. of St. Joseph	20 S	Off. Vot. of B. V. M.
21 T	St. Benedict	21 S	2nd Sunday After Easter
22 F	Most Precious Blood of O. L.	22 M	St. Anselm
23 S	Off. Vot. Im. Conc.	23 T	St. Georges
24 S	Passion Sunday	24 W	St. Fidelis
25 M	Annunciation of B. V. M.	25 T	St. Mark
26 T	Off. Vot. of Apostles	26 F	Our Lady of Good Counsel
27 W	St. John Damascus	27 S	Off. Vot. of B. V. M.
28 T	St. John A. Caput	28 S	3rd Sunday After Easter
29 F	Compassion of B. V. M.	29 M	St. Paul of the Cross
30 S	Of the Fera	30 T	St. Catherine of Siena
31 S	Palm Sunday		

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Catholic Calendar, 1912—continued

May			June		
5th MONTH	THE BLESSED VIRGIN		6th MONTH	THE SACRED HEART	
31 DAYS			30 DAYS		
1 W	SS. Philip and James		1 S	St. Angela	
2 T	Our Lady of Mercy		2 S	Trinity Sunday	
3 F	Finding of the Holy Cross		3 M	St. Erasmus	
4 S	St. Monica		4 T	St. Optatus	
5 S	4th Sunday After Easter		5 W	St. Boniface	
6 M	St. John before the Latin Gate		6 T	Corpus Christi	
7 T	St. Stanislaus		7 F	St. Norbert	
8 W	App. of St. Michael		8 S	St. Robert	
9 T	St. Gregory		9 S	2nd Sunday after Pentecost	
10 F	St. Anthony		10 M	St. Marguerite	
11 S	St. Cletus		11 T	St. Barnabas	
12 S	5th Sunday After Easter		12 W	St. Onofre	
13 M	St. Anastasius		13 T	St. Anthony of Padua	
14 T	St. Boniface		14 F	St. Basil	
15 W	Off. Vot. of St. Joseph		15 S	St. Victor and St. Benedictus	
16 F	Ascension Day		16 S	3rd Sunday after Pentecost	
17 F	St. Paschalis		17 M	St. Adolphus	
18 S	St. Venant		18 T	St. Mar. and St. Marcellinus	
19 S	Sunday in the Octave		19 W	St. Germain and Polanus	
20 M	St. Bernard		20 T	St. Julia	
21 T	St. Peter		21 F	St. Aloysius	
22 W	Off. Vot. of St. Joseph		22 S	St. Paschasius	
23 T	Off. Vot. of Bl. Sacram.		23 S	4th Sunday after Pentecost	
24 F	Off. Vot. of Passion		24 M	St. John the Baptist	
25 S	St. Gregory VII		25 T	St. Prosper	
26 S	Pentecost Sunday		26 W	St. John and Paul, martyrs	
27 M	Off. the Octave		27 T	St. Ladolans, king	
28 T	Off. the Octave		28 F	St. Leo	
29 W	Off. the Octave (Em. d.)		29 S	St. Peter and Paul	
30 T	Off. the Octave		30 S	Commemoration of St. Paul	
31 F	Off. the Octave (Em. d.)				

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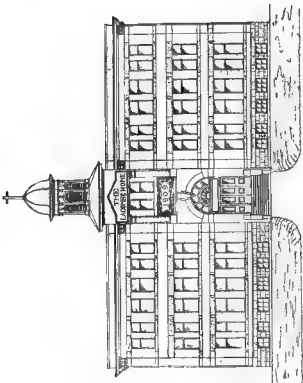


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santa's wife when, in Great Britain, an Irish Protestant professor of biology, a professor of Greek at Glasgow, and perhaps the greatest judge on the bench, in the very height of maturity and of their reputation deliberately make their submission to Rome when within the last few months, the Lutheran professor of history at Halle led us their example when two of those who are called the three cleverest men in London not only denied Catholicism, but defended it with the ardor of preaching friars when, in spite of three centuries

of Protestantism, enforced until recently by the law of the land, the Catholic party in the English Parliament once more has the balance of power, as now it holds it in Germany when, as in a domino, the man in the street publicly declares that if he had any religion at all, it would be the Catholic religion when a papal legate elicits in the streets of Protestant London a devotion and an enthusiasm that are alike the envy of all modern leaders of religious thought and echo up the Rhine not far from the thronged figures and the pealing bells when this kind of thing is happening everywhere when the only successful missions in the East are the Catholic ones, the only teachers who can meet the Oriental student the Catholic teachers, surely it is a very strange moment at which to assume that the religion of the future is to be some kind of ethical Pantheism!"

The great mistake that rationalistic thinkers make, according to Father Benson is to stake all on reason. In contrast to terms of a part of human nature that which is the affair of the whole of human nature. He recalls in this connection the saying of Mr. Arthur Hallam in his "Foundations of Metaphysics" that any system of religion which was weak enough for our intellectual capacity could not be strong enough for our spiritual needs. He also cites the case of Professor Renouvier who traced the beginning of his return from rationalism to his testimony to the discovery of that same truth. The venerable scientist confessed that he had always rejected the evidence of the heart in his search for religious truth until he reflected that without the evidence of the heart no truth worth knowing can be discovered at all. Father Benson's argument proceeds:

Modern religious thinkers are undoubtedly acute, but an acute point is more limited than a blunt one. They are acute in that they dissent with astonishing sincerity from what they can reach, but they do not touch so many facts as can a broader scepticism and to seek to test all religion by a purely intellectual test is to refuse to treat as important such evidences as do not come within the range of pure intellect as an English limited and narrow-minded as to seek to deal with Raphael's *Madonnas* by a process of chemical analysis. I am not now dealing with emotions, am not attacking mere sentimentalism, am not arguing that man has a heart as well as a head, that his heart continually puts him in touch with facts which transcend though they need not exceed mere reason, and with Renouvier that to neglect the evidence of the heart is to rule an eye witness out of court because he happens not to be a philosopher or a trained detective.

Another weak point in the armour of opponents of the Catholic faith is found by Father Benson in their handling of facts concerning comparative religion. Because there are great elements of truth common to all religions, it has been assumed that Roman Catholicism is but one among many faiths and no truer than the rest. This assumption, in Father Benson's judgment, is not valid. The higher critics, he claims, have selected the elements of sanity and truth distributed among the various faiths of the world, but have ignored the elements of despair, poverty and brutality in those same religions.

(Continued on page 131.)

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Holy Days of Obligation

The Holy Days of Obligation or Precept in Canada and the United States are:

All Sundays in the year (commencing with our Lord, January 1st, Epiphany January 6th, Ascension of our Lord, All Saints Day, November 1st, Immaculate Conception, December 8th, Nativity of our Lord (Christmas Day) December 25th.

On days of Obligation every Catholic who has reached the years of understanding is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

The above named feasts and so others, are Holy Days of Obligation, on which days we are obliged to hear Mass under pain of mortal sin, unless some grave and unavoidable reason should prevent it.

Do not excuse a Mass without a prayer book, especially if you are in the habit of hearing Masses on Sundays and Holy Days only.



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Abstinence Days

All Fridays in the year, Wednesdays and Fridays in Lent and Advent, Holy Thursday and Holy Saturday, Ember Days, the Vigils of Pentecost, of the Solemnity of the Assumption, of St. Peter and Paul, of All Saints, and of Christmas.

Do not confound the obligation of fasting with that of abstaining. They are two distinct laws.

By Fasting is meant, not eating, or eating only a certain quantity of food as fixed by the Church.

By Abstaining is meant keeping from certain kinds of food, especially from flesh meats.

Fasting Days of Obligation

1st.—All the week days of LENT, Wednesdays and Fridays of ADVENT, the EMBER DAYS, four times a year, the VIGILS of Pentecost, of the Solemnity of Assumption, of St. Peter and Paul, of All Saints, and of Christmas (if a feast falls on Monday, the Vigil is kept on the Saturday preceding. Sunday is never a fast day).

2nd.—The use of flesh meats is allowed by Apostolic dispensation, at the principal meal only, on all days except Wednesdays and Fridays, and also Saturday and Ember weeks and Holy Week. (Those who are exempt from fasting may more than once partake of flesh meats on days not enjoining abstinence).

3rd.—The use of eggs, butter, milk and cheese is by custom allowed throughout Lent, and also the use of lard instead of butter for cooking.

4th.—Flesh and flesh meats are not permitted at the same meal.

5th.—A collation or repast may be taken in the evening, but it ought not to exceed the fourth part of an ordinary meal, and a cup of coffee or tea, with a little milk and a small slice of bread may be taken in the morning by those who need it.

Allow no excuse to prevent your attendance at Divine Service. If prevented in the morning, strive to attend evening service. It is so edifying to see a large attendance, especially of men, on such occasions.

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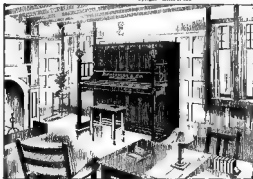
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Comparative Religion has done in fact, an enormous service to the claims of Catholicism. It has revealed to the world exactly that phenomenon which she would be loath to be ex hypothesi—a Divine Revelation namely, that the creed which embodied that Revelation should contain correlated and organized into a whole all those points of faith of which each merely human system of belief can catch and reflect but one or two. For it is inconceivable that if there is to be at any period of history a revelation from God, many points in that revelation should not have been anticipated at least partly and fragmentarily by groups of human minds for which, after that revelation was attended. In rejecting Catholicism, then, our modern thinkers are rejecting not merely one Western creed, but a creed that finds an echo of nearly every clause under some form or another from the doctrine of the Blessed Trinity down to the use of holy water—in one or another of all the great world-religions that have ever controlled the eternal hopes of men. And yet our modern thinkers seriously maintain that the religion of the future is to be one which contains none of these articles of what is diffusedly, practically universal belief!"

At every crisis in the history of Christendom—at the captivity of Avignon, the appearance of Luther and the capture of Rome in 1870—it has been declared by radical thinkers that Roman Catholicism was at last discredited for ever. And yet, somehow or other, Father Deane declares, the Church is as much alive to-day as ever she was, and that in spite of the fact that she is in her faith committed to the past and to doctrines formulated centuries before modern science was dreamed of." He concludes:

"Is there any other society in the world, secular or sacred, that has passed through such vicissitudes with such a burden on its shoulders, and survived? For it is a burden which she cannot shift. She cannot, at least, recast her theology and drop unpopular or unfashionable dogmas, as can all sects which claim merely human authority; and yet live. Yet who can doubt that she is more of a force to-day than all the most accommodating denominations around her. She has lived, too, in the tumultuous rush of Western life, not in the patient lethargy of the East. She has struggled, not only with enemies on her gate, but with her own children in her own house. She has been betrayed over and over again by the treachery or wickedness or cowardice of her own rulers, she has been exiled from nearly every country which she had nursed into maturity: she has been stripped in nearly every one of her lands of all her treasures: she has finally seen her supreme sovereign on earth driven to take refuge in his own house by the children of the men whom she raised to honor. And yet on her secular side she has seen every kingdom of Europe rise and fall and rise again: she has seen a republic give birth to a monarchy or an empire, and an empire yield to a republic: she has seen every dynasty fall except her own. she has seen, in religious affairs, every modern sect—whose one claim to efficiency lies in its modernity—fail to keep pace with herself who has the centuries on her shoulders: and she remains to-day the one single sacred and secular commonwealth which has faced the revolutions and the whirling reigns of the West and has survived, with a continuity so unshaken that not one of her enemies can dispute it, and an authority which they can only resent: she arouses more love and obedience on the one side and more hatred or contempt on the other than the most romantic, the most brutal, or the most constitutional sovereign, sage, or thinker ever seen."



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What the Catholic Church Teaches

Seven Sacraments

Jesus Christ Instituted All Seven

Baptism

"Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii., 19

"Unless a man be born again of water and of the Holy Ghost, he cannot enter the Kingdom of God."—John iii., 5.

Parents must not delay to have their children baptized. A new-born infant while unbaptized is under the power of the darkness. Hasten then to have it made a child of God and brother of Christ. In case of danger anyone may baptize by pouring water on the head of the person, saying, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." Catholics alone can be Godfathers and Godmothers. The reason is that they must answer for the child when the questions are asked—"Do you believe in the Holy Catholic Church?" etc. It is clear that non-Catholics cannot answer that.

The name of a Saint must be given the child in baptism and not a pagan name.

Should private baptism be conferred the ceremonies must be supplied at the Church as soon as the danger of death is passed.

Not Private Baptism

No sponsors are required nor allowed, but for Solemn Baptism at least one sponsor is required. Two sponsors, one gentleman and one lady, are permitted, but not necessarily required. Sponsors contract a spiritual relationship with their God-child, and also with its parents.

Sponsors must be practical Catholics, such who, at least, make their Easter duties. Otherwise they would not be admitted, simply because they could not discharge the duties of sponsor to look after the spiritual welfare of their God-child, and see that it is brought up in the Catholic religion. When a child is baptized it should receive a Christian name, the name of some Saint of the Church; hence parents are warned not to select a secular or profane name for any child.

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Instructions to Godparents

Godparents should be prepared to answer the following questions which the Priest asks them during the ceremony of Baptism—



Holding Child for Baptism

Priest—What dost thou ask of the Church of God?

Godparents—Faith

Priest—What doth faith bring thee?

Godparents—Life everlasting

Priest—Dost thou renounce Satan?

Godparents—I do renounce him

Priest—And all his works?

Godparents—I do renounce them

Priest—And all his pomps?

Godparents—I do renounce them

Priest—Dost thou believe in God—the Father Almighty Creator of Heaven and earth?

Godparents—I do believe

Priest—Dost thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body and Life Everlasting?

Godparents—I do believe

Priest—Wilt thou be baptized?

Godparents—I will

The Priest will call upon the Godparents to recite the Apostles Creed and Our Father's word, therefore let them know it well by heart.

Confirmation

"Then they laid their hands upon them, and they received the Holy Ghost."—Acts viii. 17

"And when Paul had imposed his hands on them the Holy Ghost came upon them."—Acts xix. 6

Every Catholic, having attained the age of reason, is obliged to receive the Holy Sacrament of Confirmation, under pain of sin.

Those who have neglected it after their twelfth year or thereabouts, or may never have had the opportunity to receive it, are obliged under pain of grievous sin to prepare themselves for its reception when an occasion presents itself, no matter how old they may be.

Hence such must make themselves known to the pastor, so that he may assist them when the first opportunity arrives and have them duly instructed and prepared.

To receive this Sacrament worthily a Catholic must be sufficiently instructed in his Holy religion and concerning the character and purpose of this Sacrament. He must, moreover, be in a state of grace when he receives it, leaving the matter of previously going to confession. It is not, however, necessary to receive Holy Communion on the day of confirmation, although it is customary to do so.

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Unless the Pastor has provided, the candidates for confirmation must have a Godfather and Godmother, commonly called a sponsor according to the sex of the candidate, who contracts a spiritual relationship with the candidate, the same as Godparent at Baptism.

The name of a Saint is usually given the candidate at Confirmation, which should be carefully selected by the candidate beforehand.

No one must approach the Bishop for Confirmation unless by the previous consent of the Pastor or Priest in charge of those to be confirmed, nor without a card for the purpose, bearing the name under which the candidate is to be confirmed.

Holy Eucharist

"And whilst they were at supper Jesus took bread, and blessed and brake, and gave to His disciples, and said 'Take ye and eat, this is my body' and taking the chalice He gave thanks and gave to them, saying: 'Drink ye all of this, for this is my blood of the New Testament, which shall be shed for many unto remission of sins.'" Matt. xxvi. 26.

"The chalice of benediction which we bless, is it not the Communion of the blood of Christ? And the bread which we brake, is it not the partaking of the body of the Lord?"—I Cor., x. 16.

The Holy Eucharist is the Sacrament which contains the Body and the Blood, the Soul and Divinity of our Lord Jesus Christ under the appearance of bread and wine.

As the Holy Eucharist or Blessed Sacrament, contains our Blessed Saviour Himself, it must receive the highest adoration as to God Himself. The presents of the Blessed Sacrament is known by the burning of the sanctuary lamp before the altar on which the Blessed Sacrament is kept in the tabernacle. Sometimes the lamp may be on the altar itself or at least close to it.

The Blessed Sacrament is kept in the tabernacle under the form of bread, on the sacred host.

Every Catholic passing in or out of the church or before an altar, containing the Blessed Sacrament, must bend the knee, and at all times observe the profoundest respect and silence while the Blessed Sacrament is present. When the Blessed Sacrament is enclosed in the tabernacle or is not in immediate sight, as at Holy Mass, the bending of the knee, or genuflecting, as it is commonly called, is done with the knee only, bending it to the floor. This genuflection with one knee is called a simple or SINGLE GENUFLECTION.

Figure 1
A SIMPLE GENUFLECTION

Figure 2
A DOUBLE OR PROFOUND
GENUFLECTION



Figure 1



Figure 2

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To make the simple or single genuflection properly, with grace and ease, stand perfectly erect, then bend the right knee all the way to the floor so as to bring it more or less on a line with the heel of the left foot, about two or three inches distant from it, keeping the body erect. Rise at once. Avoid the two extremes of remaining on the knee as well as bounding up suddenly. Do not strike the floor with the knee, but merely touch it. Do not let your hands hang by your sides, but give them devout attitude. If carrying something such as a book, beads or hat, pass them to your breast.

When the Blessed Sacrament is exposed, however, to general view, as at benediction, at the exposition during the Forty Hours Devotion, or on other occasions, or when a person is passing before a Priest who is distributing Holy Communion, the genuflection must be made with both knees with an inclination of the head at the same time. People, however, who are themselves receiving Holy Communion need not make more than a single genuflection with one knee on coming to the Communion rail, or in leaving it. The genuflection made with both knees is called a profound or **DOUBLE GENUFLECTION**. To make a profound or double genuflection properly, stand perfectly erect, then bend the right knee to the floor, and whilst keeping the body erect, bring the left knee likewise to the floor on a line with the right knee. Then bow the head profoundly, folding the hands or bring them to a devout attitude, holding whatever one may have in their hands against the breast. (See illustration page 189.)

Penance (or Confession)

"When he had said this, he breathed on them, and he said to them: Receive ye the Holy Ghost: whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained." John xx., 22.

"And I say unto you, whatsoever you shall bind upon earth shall be bound also in Heaven: and whatsoever ye shall loose upon earth, shall be loosed also in Heaven."—Matt. xviii., 18.

"And many of those believed, came confessing and declaring their deeds." Acts xix., 18.

"Go show thyself to the priest."—Matt. viii., 4.

Confession of Sins not Demoralizing

Neither is it true that the old Church tends to demoralize the individual, or the national conscience by her use of that power which God gave to His apostles upon the very day of His resurrection, when He said "Whose sins ye shall forgive they are forgiven them." The confessor is simply God's agent, and, up to the clergyman who baptizes the child, washes away the original sin which was upon the soul of the child—as the Protestant clergyman, or the layman, or whoever baptizes the child, washes away the original sin from the soul of the child, doing same as God's agent.

The power given to him is a delegated power. He cannot exercise it beyond the limits assigned to him by God, who delegated it.

Now Almighty God will not forgive a man's sins without sorrow for them and necessary reparation and determination to enter on a new life. The Priest cannot forgive the sins of a man who is not truly contrite. The Priest has no

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power over such a sin. If the Priest had this tremendous power to forgive sins as he pleased, then the Confession should be abolished in every civilized country.

Then it would demoralize any people on the face of God's green earth. Men would, indeed, lessen horror of sin. The absurd, the blasphemous notion that a man could do what he feared God Himself will not do—forgive the sins of a man who is so sorry for them—who will not amend his life and make reparation to property or character for injury done—would suppose all that would be needed to suppose all that is popularly supposed by Protestants as held in the Catholic doctrine of Confession. Nor is there any fatal facility of obtaining pardon because he (a sinner) in order to obtain pardon, has to do all that the Protestant has to do before he goes to confession or at all.

Extreme Unction

(Anointing the Sick with Oil)

"Is any man sick among you?" Let him bring the priests of the Church and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." James v., 14.

And they cast out many devils, and anointed with oil many that were sick and healed them."—Mark vi., 13.

EXTREME UNCTION has been instituted by Christ for the welfare of the soul and body. In administering Extreme Unction, the Priest anoints the five senses of the sick person, which have been instrumental to his sins (his eyes, ears, nose, mouth, hands, feet), with consecrated oil.

Extreme Unction strengthens the sick man to bear more easily the pains of illness, and enables him to resist more readily temptations of all kinds; it effaces the remission of all sins which the sick man was unable to confess, as also the remission of temporal punishment.

Moreover, it often times restores bodily health to dying persons when such should be expedient for the welfare of the soul.

Extreme Unction can only be received in case of serious illness or danger of death, but the administration of this Sacrament should not be postponed until the last moment. Extreme Unction can only be received once in the same illness, but if the sick person recovers, and then has a relapse, he may be anointed again.

It is the sacred duty of relatives and those who are in attendance upon the sick, to see that he or she receives the last Sacrament in time.

Sometimes the attendant fears to agitate the sick person by mentioning the Priest or last Sacrament to him. This is a mistaken kindness, and such false friends resemble people who do not warn a blind man, who is hearing a prospect for fear they might frighten him. So call the Priest in time and have everything in readiness when the Priest comes.

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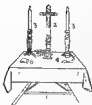
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The following are the requirements. A table should be covered with a white cloth on which is placed a crucifix and two lighted candles, furthermore, a vessel containing holy water, and also a glass containing some clear water, some cotton (wool) to wipe the parts that have been anointed (as placed as per instruction in illustration)

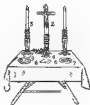
Sick Room Tables



COMMUNION TABLE

Arranged for Communion

1. Table with white cover
2. Crucifix
3. Pure Wax Candles
4. Vase of Holy Water
5. Glass of water and spoon
6. White napkins



EXTREME UNCTION TABLE

Arranged for Extreme Unction

7. Plate with 6 balls of cotton
8. Plate with salt or crumbles of bread
9. Finger Bowl

While the sick person makes his (or her) confession, let us leave the room. During the administration of the Sacrament all ought to kneel and pray for the dying one. The sick people of the parish will be attended at any time day or night. A Priest is happy to be called to the bedside of the dying and administer to them the sweet sacraments of the Holy religion.

The parishoners are once more earnestly requested to do so was too long in sending for the Priest—do not wait if the sick person becomes unconscious—but attend to it as soon as possible. The Sacrament will benefit the sick person far more if they are administered whilst he is conscious. By calling the Priest in due time many unnecessary night sick calls will be obviated.

Always keep the home supplied with two blessed candles. The second of February, CANDELMAS DAY is the most fitting day to get them have them blessed on that day.

Blessed Candles

Every Catholic home should be supplied with at least two blessed candles. These candles should be of pure bees wax. Other kinds, such as paraffine, spermaceti, or tallow candles will not answer the purpose of candles ascribed by the Church. It is well to procure candles at the church or some reliable dealer in Catholic Church goods, also candle sticks. Light them in times of great distress, as the candles convey a blessing to the house.

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Holy Orders

"Neglect not the grace which is in thee, which was given thee by prophecy with the imposition of the hands of the Priesthood" -1st Tim. v, 14

"For thus saith the Lord, when a man leave his father and mother, and order the things that are wanting, and shall that ordain priests in every city as I also appointed thee" Titus: 1

Never in the history of mankind until the time of the Reformation had there been known to be a religion without a priesthood. God had so made the human heart and soul that it sought for Him as for its supreme satisfaction. God was an unseen God. Man was a thing of flesh and blood. It was natural, therefore, that men should be chosen from among the rascals who, being acquainted with the needs of mankind might represent those needs before God. It was fitting that human beings who could talk to human beings in human language should be set aside to deal with things between God and men and to declare God's will to men. This inherent need of an intercessor is noticeable in all phases of life where those of low degree must communicate with those of high degree. A child wants a present from its father and it begs its mother to ask the father. A youth seeking school for business although he may have confidence in his abilities, yet feels he has better chances if he has a friend to speak for him. Men may push their way into social, intellectual, artistic or political circles but they do so much more successfully if they are introduced by some recognized member. Naturally then when men wished to communicate with the mysterious world of the Great Spirit they did so by means of a chosen priesthood.

In course of time God saw how vile among men Himself. He desired to take upon Himself the form of man and as the God man to dwell with men. Seeing that the human race had been accustomed to treat with Him through a priesthood, He arranged that He in His incarnation should be clothed also with a priesthood. He had come to make a great atonement for sin. He had come to undo an infinite wrong. To live and a priest and a victim of infinite value were needed. So God made Himself the priest and the victim of the sacrifice.

The priesthood which we know in the Catholic Church to-day is derived from and is a participation in that priesthood of Christ. To understand therefore the nature of the Catholic priesthood we must ever recur to its exemplar, the priesthood of Christ. From that priesthood we learn of the threefold office to offer sacrifice, to forgive sins, and to preach the revealed Word of God. The sublime work which is realized in every Catholic priest to-day was first spoken of Christ Himself in the great Messianic psalm: "The Lord hath sworn and he will not repent Thou art a priest forever according to the order of Melchizedek."

Matrimony

"For thus saith the Lord, when a man leave father and mother and shall cleave to his wife. And they shall be two in one flesh. This is a great Sacrament, but I speak in Christ and in the Church." Ephes. v, 31

"Yet (she) woman shall be saved through bearing children of the continent faith, and love and sanctification with sobriety" 1st Tim. 2, 15.

Matrimony was sanctified in Paradise by God Himself. Our Divine Saviour raised it to the dignity of a Sacrament, and according to the ordinances of Christ it is strictly a union of two persons—man and woman—and it is

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indispensable. Marriages ought to be preceded by the publication of the BANS for three successive Sundays and the reception of the Sacraments of Penance and Communion. The marriage must be solemnized in the presence of the priest of the parish and two witnesses. Marriages should be celebrated in the afternoon with a nuptial Mass or at least a Low Mass, because nuptial blessing, which is of the greatest importance, can only be given at a Mass.

The marriage of a Catholic with a non-Catholic is not encouraged. In the event, however, of the marriage of a Catholic with a non-Catholic, a dispensation must be obtained from His Lordship the Bishop. For the reason, notice of such a marriage must be given to the parish priest or archdeacon to obtain a dispensation.

The Catholic Church does not recognize the marriage of a Catholic with a non-Catholic if the marriage ceremony be not performed by a minister of the Catholic Church.

Forbidden Times

When does the Church not allow marriages to be solemnized?

No marriages are celebrated without dispensation

From Ash Wednesday until the second week after Easter

2 From the first Sunday in Advent until the 7th day of January

Catholics about to enter into a Holy Alliance of matrimony should seriously reflect on these points following:

1 Never take this step hastily or thoughtlessly

2 Devote much time in Holy prayer that God may properly direct them and bless their good intentions

3 Be sure to obtain parent consent and blessing; it will always be a source of pleasure in after life

4 Notify the pastor in due time that he may comply with the requirements of the Church, especially the publication of bans

5 Make a good confession (general, if possible) and receive Holy Communion



POSITION AT THE ALTAR FOR MARRIAGE

- 1 Going to the Altar
- 2 Genuflecting before the lowest step
- 3 Position during the marriage ceremony
- 4 Kneeling
- † Standing
- Gr Groom
- Br Bride
- G M Groomsman
- B M Bridesmaid

Benediction of the Blessed Sacrament

No benediction of the church should be coveted more than that of the Blessed Sacrament. The faithful should kneel from the time the Blessed Sacrament is taken from the tabernacle until it is put back again after the blessing with it, has been given. They should remain in profound adoration of it all during the time of its exposition. No one should sit during benediction or sermons. All should bow low and bless themselves when the Priest turns toward them and blesses them with the Sacred Host, consumed either in the monstrance or in the ciborium. If anyone should enter or leave the Church whilst the Blessed Sacrament is exposed for benediction or before it has been put back in the tabernacle, he should genuflect profoundly (with both knees) bowing the head at the same time. When the Choir sings the psalm "Laude Dominum" after the benediction, and the tabernacle door has been closed, the congregation should rise and remain standing until the Priest has left the sanctuary.

The Catholic Church Teaches Veneration Towards the Mother of Jesus

And the angel being come in, said unto her: Hail, full of grace! the Lord is with thee, blessed art thou among women," Luke 1, 28.

Henceforth all generations shall be blessed," Luke 1, 48.

The Catholic Church Forbids Divorce

"What God hath joined together, let no man put asunder" Mark xii, 6.

Hence the Catholic church can never, under any circumstances, grant a so-called "divorce" in the sense that it is commonly called. She can, for important reasons, allow a separation, but in that case the parties remain husband and wife, even though separated, and absolutely cannot, validly contract marriage with any other person during the lifetime of either party. Marriages can only be concluded in the absence of impediments some impediments nullify marriage whilst others only render it an adul-

In this age of rash and fortune getting many things are done our forefathers would never think of and things are done our ancestors of three hundred years ago would stand agast at. The very thought of things done now with no concern whatever would have caused not only great sorrow a century ago, but shame and disgrace to the offender.

The question of divorce has been discussed, both pro and con, by the most able thinkers and writers of the age.

There are some who think no more of casting off their life's partner than they do of casting off an old shoe.

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The question needs no further space, this Church forbids divorce.

The Catholic Church Forbids Private Interpretations of Bible

"No prophecy of the Scripture is made by private interpretation. For prophecy came not by the will of man at any time but by the holy men of God spoke, inspired by the Holy Ghost," [1 Peter, 3, 20].

The Bible Alone is Not the Infallible Rule in Matters of Doctrine and on Deciding Controversy Reasons.

1. Christ never wrote a line of the New Testament. Christ never commanded the Apostles to write.
2. A good portion of the New Testament was not written until the close of the first century. If the Bible were the sole guide of faith, what became of the souls of the first Christians? There was no Bible then as now.
3. Before the great invention of printing it would have been impossible to print and transcribe copies of the Bible for all people.
4. The Holy Bible, as we have it now, was not compiled and declared by the Catholic Church to be the Bible until the fifth century, because of the doubtful books then in circulation.
5. Non-Catholics can not adduce a sacred text to prove the assertion that the Bible alone is the unerring guide of faith.

Non-Catholics cannot prove that the Bible is First—authentic second—Inspired.

Catholics know who wrote the New Testament from the writings of the Fathers, and believe the living voice of the Church, which has always declared the Bible to be inspired, both of which the Fathers and the voice of the Church—non-Catholics reject.

The Catholic Church Approves the Use of Holy Water

"And he (priest) shall take holy water in an earthen vessel, and he shall cast a little earth of the pavement of the tabernacle into it." Numbers v, 17.

Every Catholic household should be provided with a vessel of Holy Water. The shape of Holy Water, as becomes its sacred character, should be kept in a large, presentable bottle or cruet, but never in a liquor bottle, nor in an open or liable to gather dust and form an unclean sediment. Bottles made especially for Holy Water are easily procured nowadays, or at least large glass-capped cologne bottles are easily obtained in the stores for a trifling sum.

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Holy Water should, moreover, be kept in fonts hung on the wall or door frame in the principal rooms, especially in the bedroom, as the members of the family may sign or sprinkle themselves with it occasionally and especially on retiring at night, and rising in the morning.

Holy Water, both in church and at home should not be used for any other purpose but that intended by the Church, namely for blessing by means of sprinkling. Any other use of it is more or less an abuse, which sometimes becomes disgusting. It should never be used to drink.

Easter Water

Easter water is the water blessed by the Church on Holy Saturday for the Baptismal font. Before the holy oils are poured into the font, the Priest takes some of the water and sprinkles the congregation with it as on Sunday before the High Mass. Some more of it is taken for the holy water fonts of the church also for sprinkling in the homes of the people, as well as for sprinkling the faithful in church on Easter Sunday before High Mass.

As the Church does not mention the use of Easter water outside of these occasions, it is not necessary to take a large quantity of it from the church, but a small vial of it is sufficient for the sprinkling of the house and its members on Holy Saturday and on Easter Sunday.

How irreverent and even disgraceful is not the frequent sight on Holy Saturday of a vastish mob of people cramping around the vessel of Easter water clamoring for their supply, clanking and rattling pots, cans and jugs, spilling the sacred water over the floor and trampling it into mud on the floor with their feet. A small vial of the water could be obtained at any time on

Holy Saturday without danger of any one being disappointed, if people complied with these instructions.

Easter water may be used in the sick room for the ordinary blessings of the Church when Holy water is prescribed, but Holy water must be used on these occasions.

The Use and Sign of the Cross

"For the word of the cross to them, indeed, that perish, is foolishness, but to them who are saved, that is, to us, it is the power of God" 1 Cor. 1, 18.

One of the Principle Devotions of the Church

Used at all her blessings and ceremonies, and performed at all times by the faithful themselves on their own persons is the Sign of the Cross. It is at the same time a Sacramental and, if made with the proper dispositions of devotion, faith and contrition, has the power of remitting venial sin.

To make the Sign of the Cross properly, lay your left hand flat on the lower part of the breast—not on the stomach—and with the right hand extended, with the tips of the fingers touch your forehead, saying the words, **IN THE NAME OF THE FATHER**, then touching in the same manner the breast above the left hand placed there, say the words, **AND OF THE SON**,

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raising your right hand to your right shoulder, say **AND OF THE HOLY**, and finally bringing the right hand to your left shoulder pronounce the word **GHOST** saying **AMEN** as you remove your hands, or close up your book.

We submit an illustration of the manner of making the Sign of the Cross for the use of self-instructors as well as for those who may be called upon to teach it to others.

The Principal Devotions

How to Make the Sign of the Cross

IN THE NAME



(1) OF THE FATHER
(Right hand on the forehead)



AND (2) OF THE SON
(Right hand on the breast)



AND (3) OF THE HOLY
(Right hand on left shoulder)



(4) GHOST
(Right hand on right shoulder)
(5) AMEN
(While replacing the hands)

The Way of the Cross

The beautiful devotion of the "Way of the Cross" or "Stations of the Cross" as it is variously called is represented in most churches by the fourteen pictures of Our Lord's passion, or crosses found in them. Most prayerbooks contain suitable meditations for this devotion.

What is especially necessary in making the Way of the Cross, is to move from station to station and make a short reflection on the sufferings of Our Lord before each one of them.

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But when the devotion is performed in public, it will suffice for the Priest and his assistants to make the journey from station to station, whilst the others remain at their places.

It is well to make an act of contrition before beginning the Way of the Cross. To gain the indulgences attached to the Way of the Cross at least five "Our Fathers," five "Hail Mary's," and the "Glory be to the Father," should be said at the end of the devotion for the intention of the Sovereign Pontiff. As for the sick and for those who are otherwise physically unable to go to church or make the Way of the Cross, a small crucifix may be indulgenced for them by such as have the necessary faculty. By holding the crucifix in the hand and reciting twenty times each the "Our Father," "Hail Mary," and "Glory be to the Father," before it, all the indulgences granted to favor the Way of the Cross may be gained.

Holy Mass

The Mass is the unbloody sacrifice of the body and blood of Christ. It is the highest act of Divine worship in the Catholic Church. The principal actions of the Mass are the offering of bread and wine, the changing of them into the body and blood of Christ, and the consuming or receiving of them.

Every Catholic who can read should familiarize himself with the parts of the Mass, and with the various prayers and devotions at the same time by constant use of the prayer book. Everyone should likewise, but especially those who cannot read, provide himself with rosary beads. The most appropriate prayer book at Mass is the one that corresponds with the Mass book or Missal on the altar from which it is recited, and can be had from any Catholic book dealer. All prayer books contain appropriate Mass devotions.

Low Mass

According to the Rubrics of the Missal all assisting at Low Mass should kneel during the whole service except at the Gospel. Custom however has modified this law as follows:

1. When the celebrant enters the sanctuary, all should rise. They remain standing until the Priest ascends from the altar to begin Mass, when all shall kneel.

2. They shall remain kneeling until the Gospel. As the altar boy ascends to place the Missal on the left side of the altar, all shall rise and remain standing during the Gospel (and during the Credo, should it be said, and until the celebrant say "Dominus Vobiscum.")

3. While the Priest is making the announcement or preaching, the people should be seated. When the Gospel is read to the congregation they should stand.

4. Should the Credo be said the congregation genuflect with the Priest at the words "et incarnatus est. et homo factus est."

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5. After "Domineus Vobiscum," all sit down and continue seated till the "Sanctus" when they shall reverently kneel. Thus they remain till after the Priest's Communion, and also during the Communion of the faithful, should there be any to receive.

6. They kneel again, however, as soon as the Priest goes to the book.

7. After the blessing all rise and stand during the last Gospel, genuflecting at "Et Verbum caro factum est."

8. When the Priest descends from the altar, they kneel and recite with him the prayers of the Mass.

9. Not until the Priest has retired from the Sanctuary should any person leave the church or his place therein.

High Mass

10. On the entrance of the celebrant, all rise.

11. The congregation kneel when the Priest intones the "Asperge me," and stand when he sprinkles them with Holy water, and remain standing till the prayer is sung. They may sit down while the Priest is vesting.

12. As the Priest goes to the altar they kneel.

13. At the intonation of the "Gloria," all stand, and as the celebrant takes his seat, all sit down.

14. When he reascends the altar, all rise and stand during the singing of the prayers. (It is customary to kneel during the singing of the prayer for the departed, in Masses of Requiem.)

15. When the Priest begins to read the epistle all sit down, and arise as the altar boy ascends with the Missal to the Gospel side.

16. Should there be a sermon they stand while the preacher reads the Gospel.

17. When the celebrant leaves his seat to intone the "Credo," all rise and remain standing while he recites it, genuflecting at "et incarnatus est," and sitting down when the celebrant is seated.

18. During the singing of "et incarnatus est: et homo factus," all kneel, and at its close repeat themselves.

19. As the Priest again ascends the altar, all rise and sit down again after he has sung "Oramus."

20. When he sings "Per omnia secula in excelsis," at the preface, all rise and stand until the "Sanctus" when they kneel and remain kneeling till after the Communion of both Priest and people, and then sit down during the purification and covering of the Chalice.

21. When the celebrant sings "Domineus Vobiscum," all stand. They stand during the prayers, kneel for blessing, and stand during the last Gospel, at the end of which they kneel and remain so till the celebrant has left the sanctuary.

22. Note—The rules are practically the same for High Mass, however, the people do not stand when the celebrant is reading the Gospel, but only when the deacon commences with "Domineus Vobiscum" to sing it.

23. When the altar boy intones the congregation at the offertory all should stand.

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Masses for the Dead

24. At Low Mass for the dead the same rules are to be observed as at other Low Masses.

25. At High Masses, either with or without the presence of a corpse, the faithful kneel from the beginning of the Epistle, at which latter time they may sit.

26. They stand during the singing of the Gospel.

27. They sit at the offertory until the preface when they stand.

28. They kneel again from the Sanctus until after Communion.

29. They may sit after Communion, whilst the Priest wipes and covers the Chalice.

30. Should the Priest or Clergy sit at any time during the Mass, as during the singing of the sequence, "Dum Tran," the faithful sit likewise.

31. They kneel during the last prayers and stand during the last Gospel.

32. If the Libera, or absolution of the dead, is performed after the Mass, the faithful may sit whilst the Priest vests himself for it in the vestry or at the bench, but rise when he approaches the bier or catafalque and stand during the ceremony.

Vespers

33. All should kneel when the celebrant enters the Sanctuary and remain kneeling until he has arrived at the altar.

34. All should kneel while the celebrant is saying the first prayer at the foot of the altar, they rise when he rises to go to his seat, and remain standing until the celebrant sits down after pronouncing the "Deus in Adjutorium."

35.—At the "Gloria Patri," at the end of each psalm, all should bow the head.

36.—During the singing of the chapter at the end of the psalm, all should stand up and remain standing. If the celebrant should kneel during the singing of any hymn the people should kneel also.

37. During the singing of the Magnificat and Prayer, the people should stand.

38. When the celebrant kneels at the altar, before the exposition of the Blessed Sacrament, all should kneel and remain so until the Blessed Sacrament is put into the tabernacle at the end of the Benediction.

Mass Offerings

As the special fruit of the Holy Sacrifice of the Mass accrues to those to whom the latter is particularly applied, it is customary for the faithful to make a special offering to the Priest for this purpose. This offering is also variously called a stipend, and an honorary.

The usual offering or stipend for a Low Mass is one dollar, for a High Mass different sums according to the character of the High Mass.

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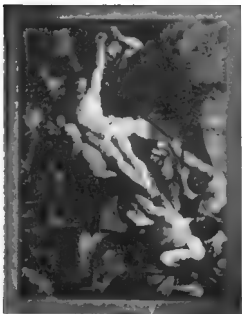


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The offering should invariably be given in advance. This should not be considered a matter of business on the part of the Priest, so much as a matter of conscientiousness and religious propriety on the part of the petitioner for the special fruit of the Mass whom custom requires to make an actual offering in connection with the Mass. It does not seem proper to make the offering after the Mass is over.

In the case of poor people who cannot afford to make an offering for a Mass, not even in favor of a deceased relative at the time of death, the Priest may donate the Mass in which case he makes the offering himself, or sacrifices that which is otherwise his due in favor of another.

Did some of you ever stop to think of this?

Persons wishing to have a Mass said or sung on a certain date, should make the arrangements together with the offering some time in advance.

In having Low Mass said one should not insist too much on the time and place for their celebration, as the Priest cannot usually bind himself in this way.

Masses for the dead, in black vestments, can be said only on certain days, hence one cannot insist on their being said on a certain day.

A Requiem Mass for the third day, seventh day or thirtieth day after death, or Month's Mass, as the latter is called, as well as for an anniversary which cannot be said on the proper date, in defense of the rules of the Church, requiring the Mass of the Feast Day to be celebrated only may however be said on the first day after such date not impeded by the rules of the church. Parties insisting on such Masses being said on the proper date, or parties wishing to have other Masses for the dead said on a day not open for them by the rules of the church, must be satisfied to have the Masses said in vestments of the color appointed for that day.

Chief Laws of the Church

1 To hear Mass on Sundays and Holy Days of Obligation. Remember that obliges your children also, if they have reached the age of reason.

2 To Fast and Abstain on days appointed.

3 To confess your sins at least once a year. Parents, send your children to confession at the appointed times, if they have not yet received their first Communion.

4 To receive the Holy Eucharist within Easter time, i.e., from the first Sunday in Lent to Trinity Sunday.

5 To contribute according to your means to the support of the Church do not let a few and the same ones bear all the expenses.

6 Not to marry out of the Church, nor relatives (even three removed), nor at forbidden times.

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Preparing for First Communion

In the springtime of the Christian's life there is a day that should outshine all others in brightness and beauty, the day of First Communion.

Napoleon I, who "trod the ways of glory and sounded all the depths and shoals of honor" and at the end of his career as one of the many who declared that the day of his First Communion was the happiest day of his career. Children who expect to make their First Holy Communion must have attended the special instructions from the beginning, and when special religious exercises are held for the children a few days before their First Holy Communion. The children should be dressed for the occasion according to the rules of the parish. Parents too poor to provide the outfit should report to the pastor, but by no means keep a child from Holy Communion on account of poverty.

Every child should be provided with a prayer book and a pair of beads for this occasion.

Candles, flowers and articles prescribed by the pastor should be cheerfully provided and should be in accordance with the regulations.

Parents should assist both Priest and teachers in the great work of preparing the children for their First Communion.

All children must attend Sunday School for at least two years after First Communion, and parents should be careful to see that their children attend faithfully. Matt. xxvi, 26, I Cor. x, 16.

Receiving Communion

Figure 1—Receiving at the Rail with Communion Card



Figure 1

Figure 2—Extending the Hands when Holding a Communion Cloth



Figure 2

Strike your breast three times, when the Priest holds up the Sacred Host turned toward you and says three times the "Domine non sum dignus," say likewise each time you strike your breast the same words in English, "Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my soul shall be healed."

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... a cloth you hold over your hands, for the communicant must always be provided with some kind of a cloth - or spread to hold before the breast, be sure to stretch out the palms of the hands perfectly flat - but the cloth may be flattened out before your chest in the manner of a small tablespread, so that in case the Holy Communion should be accidentally dropped it would not fall to the floor.

In the act of receiving, hold the face up and put out your tongue simply to catch and cover the lower lip easily but do not look into the face of the Priest or in any direct on, cast your eyes down, with your hands joined palm to palm, if you are not holding a Communion cloth or card.

(See illustrations in cuts for both positions.)

Holy Communion



Going to the
Communion Rail

There is a strict obligation binding under pain of mortal sin for a Catholic to receive Holy Communion at least once a year that at Easter time. But it is the wish and earnest advice of the church to her children that they approach the Holy Altar often during the year, especially on the great "FEAST DAYS."

A good Catholic, one who has his spiritual welfare at heart will go to Holy Communion at least once a month.

A suitable preparation of body and soul should precede the actual receiving of Holy Communion. The body is prepared by abstaining from midnight by dressing in a respectable manner, and by reverent deportment.

The soul is prepared by making a good confession and thereby clearing it from all stain of sin, and adorning it by the practicing of various virtues.

Do not approach the altar rail without having prayed at least a quarter of an hour, as an immediate preparation.

Approach the altar immediately after the bell has rung for the Priest's Communion.

On entering your paw fold your hands before your breast in going to and from the rail and do not let them hang by your sides, cast your eyes down, do not look about you.

Try to kneel at the middle of the rail immediately before the altar, or as near as possible.

Let your desire always be to receive Holy Communion directly before the main altar when possible, whether there be any communicants or not.

After receiving Holy Communion a proper thanksgiving should be made, lasting at least fifteen minutes, and petitions offered to God praying for our selves and for others, not forgetting the poor souls in purgatory.

(See proper illustration for this position.)

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A.A.A.

Architect, Supervisor, etc.

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References--

St. Eugene Hospital (*Calgary, Alta.*)
Lacombe Home
St. Mary's Hall
Holy Cross Hospital
Sacred Heart Church
St. Mary's School (Asso. Architect)
Marlborough Apartments
The Argyle Apartments
Bankhead Church
Sunalta Block
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Communion for the Sick

Sick people, invalids and such as cannot come to church to receive Holy Communion, although in no danger of death must, nevertheless, receive from time to time at their homes, or at least during the Easter time.

Have the Priest notified and abide by his instructions. Should he promise to bring Communion at stated intervals, be sure to remind him in advance of the time, and arrange with him the day and hour of his coming. Do not expect him to bring Communion on Sundays, Feast days or other days when he is much occupied in church work.

Remember his duties are arduous and long.

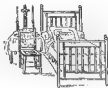
Secure conscientious physicians who will tell you when there is danger. When people are kept at home by old age or illness during Paschal time, notice should be given so that Holy Communion may be brought to them.

To prepare sick room for Communion see illustrations.

Articles Required in the Sick Room



A Good Arrangement



A Bad Arrangement

Easter Duty

The Easter duty is the obligation of every Catholic of requisite age to receive Holy Communion within the Easter time.

This obligation begins at about the twelfth year and continues throughout life. During this time it binds under pain of mortal sin all those who enjoy the use of reason.

The Easter time in this country extends from the first Sunday of Lent until Trinity Sunday inclusive.

The precepts bind all grown Catholics of sound mind without distinction, whether they are in health or in sickness, whether they are able to go to church or not.

Those who are not able to attend Church during Easter season must have the Priest notified, so that he may bring Communion to them, although they be in no danger of death.

Do not put off notifying the Priest until the last week or the second week of the Easter time, but give him ample time and opportunity by notifying him in the beginning or at least in the middle of the Easter season, as he may have many invalids to attend to during this Easter time.

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To make one's Easter duty it is not necessary to receive on Easter Sunday, during Holy week or during Easter week. As for those who go to Confession and Communion only once or twice in the year, they ought not to go to confession at a time when the confessor is the busiest, as on Holy Saturday or Christmas Eve, as the Priest has all he can do to hear those who go frequently to Communion and who are more entitled to go on the great Feast day. There is no such thing as a Christmas duty in this country. Hence, it is not a sin if one does not go to the Sacraments during the Christmas season, although it is advisable to do so, as the Church would have the faithful go to Communion from time to time during the year.

It is not necessary in performing one's Easter duty to have the express intention of so doing. All that is necessary to fulfil one's duty, is to receive Holy Communion sometime during Easter season, whatever intention one may have or may not have. Do not put off your Eastern duty until the last week of the Easter time, or even to the very last day of it.

If the Priest at that time should not find it expedient to give you absolution, or admit you to Holy Communion and the Easter time thus elapses before you receive, remember it is your own fault, and you make yourself guilty of a grievous sin through your own carelessness.

The Angelus

The church bell is rung morning, noon and evening at 6.00 a.m., 12.00 m., and 6.00 p.m., to remind us of the mystery of the Incarnation of the Son of God, whereby He manifested His great love for us. This is another of the beautiful devotions of the Church which we are called on three times daily to perform by the sound of the bell, is the prayer of the Angelus, a memorial for all men, Catholic and non-Catholic.

All devout Catholics, deserving the name, practice this devotion, either at the sound of the bell, if they are in their homes, or wherever they can conveniently perform it, or as soon after as possible. Let all the members of the family fall on their knees and recite the Angelus prayer, either in common or privately, as soon as the bell is heard.

The Angelus is said kneeling, but on Saturday evening, in Lent, also on Saturday noon, and on Sundays, it is said standing. During the Easter season, that is beginning with the Alleluiah of the Mass on Holy Saturday until the evening before Trinity Sunday exclusively the anthem "Regina Caeli," or "O Queen of Heaven Rejoice," is said instead of the Angelus, standing.

There is a partial indulgence of one hundred days granted each time the Angelus is said, or the anthem "Regina Caeli." These prayers, however, must be said kneeling, as it is prescribed, and at the time the bell is rung, unless good reasons should prevent one from fulfilling these latter conditions. Furthermore, a plenary indulgence is granted once a month to all who are in the habit of thus reciting the Angelus, if they will receive the Sacraments and comply with the usual conditions.

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Forty Hours Adoration

This devotion performed in most Churches once a year, is designed to kindle in the faithful, great love and reverence of the MOST BLESSED SACRAMENT, as well, as to make reparation of Our Dear Saviour in the Sacrament of His Love for so much coldness, indifference and such great outrages committed against Him by so many ungrateful beings.

It is the custom of all fervent Catholics to approach the Sacraments on this occasion and visit the Blessed Sacrament exposed on the altar during the days of devotion.

To encourage these practices the Sovereign Pontiff has granted a plenary indulgence to all the faithful who confess their sins, receive Holy Communion, and visit the church during the adoration, pray for the Sovereign Pontiff's intention.

Confession may be made previous to the opening of the devotion, as on the day before, or in the case of weekly penitents, at their usual time.

The Communion may be received on the morning of the day on which the devotion is opened although the opening has not yet taken place.

To gain the plenary indulgence of the Forty Hours' Devotion it is necessary to visit the church during the adoration.

Besides the plenary indulgence, a partial indulgence of ten years and ten quadragesimas is granted for each visit made to the Blessed Sacrament exposed during the devotion. All these indulgences are applicable to the souls in purgatory.

The faithful, according to the desire of the Church, should endeavor to visit the church on each of the days and spend some time in adoration.

They should moreover bring candles, flowers and other ornaments for the decoration of the altar, or contribute in money for the same. They should show the liveliest interest and exhibit the greatest fervor on this occasion, as one of the best to exercise their faith and piety.

Blessings and Blessed Articles

The blessings of the Church are very numerous. They are given either directly to the faithful in person, to those who are sick as well as to those who are in health, or they are imparted indirectly to them through articles which the church blesses for that purpose.

The Churching of Women

One of the principal blessings of the Church, eagerly sought by Catholics, is that which is given to a mother after childbirth called "Churching." The mother is not bound to receive this blessing and consequently does not commit a sin if she neglects it. It is a free blessing or private devotion. It is in imitation of the Blessed Virgin, who—"after the days of her purification carried Jesus to the Temple."—Luke ii, 22.

**Bechstein
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The receiving of this blessing supposes a mother's first visit to the Church after her happy deliverance. It may be received, however, later on according to convenience. It is also an act of thanksgiving on the part of the mother. But there is little object in asking for this blessing after a long time, if neglected in the beginning.

It is customary for mothers to make an offering on this occasion. It is usual to offer a wax candle for the altar, or the price of some. The mother should bring her child with her to the Church. When the Priest offers the end of his stole to her to be kissed she should take it with her right hand, and devoutly press it to her lips, holding the candle in her left hand.

Blessed Palm

The palm which the Church blesses on Palm Sunday is another means by which she conveys her blessings to the homes of the faithful. The Blessed Palm should be hung in a conspicuous place in the house, usually over the Crucifix or sacred picture. Some of it may be burned in times of great calamity to avert the anger of God and secure His blessing and protection.

It should be burned previously to receiving the new palm, and not thrown away. Blessed articles should not be thrown aside when no longer needed, but be destroyed, burned or buried.

Imposition of the Ashes

As Holy Church opens the penitential season of Lent by the blessing of ashes and by placing them on the heads of the faithful, all good Catholics ought to go to Church on that day although it is not a precept and be reminded of this sacred ceremony of the certainty of death and of the necessity of preparing for it by Christian penance and mortification.

Unless by chance a person's face has been considerably besmudged by the dropping of the ashes, these ought not to be removed afterwards, but should be left to remain for the day at least as a reminder of the Holy season of penance and as a profession of faith. As the ashes must be imposed by the Priest, and are blessed only for that purpose, there is no object in taking them home. The words pronounced by the Priest in placing the ashes on the head are, "Remember man thou art dust and into dust thou wilt return."

Articles of Devotion

All good Catholics should possess certain articles of devotion to which are attached blessings and indulgences, such as a small Crucifix that can be worn on the person, a pair of Beads, the Scapulars, Agnus Dei's medals and the like.

They should have these articles blessed and indulgenced for their own personal use. Agnus Dei's do not need to be blessed by the Priest, as they contain wax blessed by the Holy Father himself.

The Rosary

Every Catholic should have a Rosary (pair of Beads). The Rosary is blessed and indulgenced for a person's own use by a Priest having the necessary faculty.

If a Rosary thus blessed and indulgenced for one person and transferred to another the indulgence is lost, and the Rosary must be blessed and indulgenced again. If a Rosary, however, is merely loaned to another for use, without any intention to transfer the indulgence the indulgence is not lost to the owner. When a Rosary is repaired and some new portions are substituted for the old ones, the Rosary does not lose its blessings and indulgences. Although the Rosary consists of fifteen decades, five decades, however, or a chaplet, as it is called, are usually recited at a time. Each decade consists of "Our Father," ten "Hail Mary's" and the "Glory be to the Father."

The recitation of the decades is usually preceded by the Apostle's Creed, one "Our Father" three "Hail Mary's," for an increase of faith, hope and charity, with a "Glory be to the Father," both after the "Creed" and after the three "Hail Mary's."

To gain the indulgences granted for the devout recitation of the Rosary, the faithful must meditate on the mysteries of the Rosary.

The mysteries of the Rosary are

I—The Five Joyful Mysteries

- 1 The annunciation.
- 2 The visitation.
- 3 The nativity of Our Lord.
- 4 The presentation of Our Lord in the Temple.
- 5 The finding of Our Lord in the Temple.

II—The Sorrowful Mysteries—

- 1 The agony in the garden.
- 2 The scourging at the pillar.
- 3 The crowning with thorns.
- 4 The carrying of the cross.
- 5 The crucifixion.

III—The Glorious Mysteries

- 1 The resurrection.
- 2 The ascension.
- 3 The sending of the Holy Ghost.
- 4 The assumption of Our Lady into Heaven.
- 5 The coronation of Our Lady in Heaven.

All Catholics should make themselves familiar with the mysteries of the Rosary by frequently reading of them in the Gospels and in devotional work. Those who cannot meditate on the mysteries, can gain the indulgences by simply reciting the prayers.

Most prayer books point out the manner of reciting the Rosary containing also short meditations on the mysteries. They give also various introductory and closing prayers in connection with the essential part of the Rosary.

Another condition for gaining the indulgences granted for the recitation of the Rosary, requires that the Beads be held in the hands whilst saying them. If several, however, say the Beads in common it will suffice if the reader compares with this condition.

The Scapular

There are various Scapulars in use. The oldest and most common one, worn by the faithful, is that of Our Lady of Mt. Carmel known as the Brown Scapular. It consists of two brown pieces of woollen cloth, worn respectively on the breast and on the back connected over each shoulder with a piece of tape. It is an imitation and abbreviation of the large scapular or garment worn by the Carmelites. It is at the same time a badge of honor to the Mother of God, who revealed the devotion to the Carmelite Order in the person of St. Simon Stock.

The spiritual advantages of the Scapular are, among many, the special protection of the Blessed Virgin, a share in the merits of all good works performed by the Carmelites, and the many indulgences, plenary and partial. Neither the wearing of the Scapular even if one has been enrolled in it, nor the recitation of the prayers connected with it, bind under pain of sin, hence any neglect in this respect should not be made a matter of confession. If this brown Scapular becomes worn out or lost it is not necessary to have a new one blessed or be enrolled again.

The blessing of the old garment is transferred to the new one without ceremony. Each one desiring to wear a Scapular must be enrolled personally by a Priest having the necessary faculties.

No one can have another enrolled by simply bringing another pair of Scapulars to the Priest to have them blessed for such a one.

Taking the Scapular off when necessary to replace it as soon as convenient, does not deprive the wearer of its benefits. Neglecting to wear it for some time, however, one does not need to be enrolled again in order to resume it, deprives the person, nevertheless, of its spiritual advantages during such time.

If the Scapular, on the other hand has been laid aside purposely, with the intention of abandoning it, a new enrollment in it would be necessary in order to wear it with benefit again.

Plenary indulgences to wearers of the Brown Scapular may be gained on the following occasions under the usual conditions for gaining such indulgences.

On the day of enrollment—on the Feast of Our Lady of Mt. Carmel (July 16), or on the following Sunday—or on any day within the octave—on Feasts of the Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification and Assumption of Our Blessed Lady also on the Feast of St. Joseph, St. Simon Stock (May 16) St. Ann, St. Michael, St. Teresa and on any Wednesday of the year.

Plenary Indulgences

Many devotions and practices in the Church have the gaining of plenary indulgence attached to them. This indulgence can be gained, however, by complying carefully with certain prescribed conditions.

The usual conditions prescribed for gaining a plenary indulgence are, to confess one's sins, to receive Holy Communion to visit the Church and to pray for the intentions of the Holy Father.

To gain any indulgence, a soul must be in a state of grace. To be rid of the temporal punishment due to any particular sin, whether mortal or venial, such sin must be previously forgiven.

It is necessary to go to confession when confession is made an express condition of the granting of an indulgence although he may be only in the state of venial sin. The confession may be made on a day preceding the day for which indulgence is granted.

As for those who go to weekly confession, they are in the habit of confessing, and such their weekly confession will suffice for them to obtain in all theenary indulgence granted on their week's confession, whether such confession be at the beginning of, or at the end of, or between weeks, provided they confess in each week.

Neither confession nor communion need take place in any particular church, unless positively stated in the granting of an indulgence.

The visit required to the church may be made by receiving Holy Communion there, provided the command of praying for the intentions of the Sovereign Pontiff be fulfilled at the same time. If one is confined to severalenary indulgences on the same day, however, as frequently happens on the part of those who practice many works of piety, it will be necessary both to visit the church and to pray for the intentions of the Holy Father as often on that day as one is entitled to gain aenary indulgences. Those who are permanently disabled from visiting the church and receiving Holy Communion, frequently the Holy See has granted them dispensations in lieu thereof, or in doing other good works instead.

The prayers required for the intentions of the Sovereign Pontiff may be any approved prayers of the Church. In practicing any devotion in which anyenary indulgences are attached, it is necessary to make one or several visits with the various devotions and confessions for gaining them given in prayer books and manuals published in connection with such devotions. Mat. xv. 19. Cor. xii. 10.

Novenas

A novena is a devotion ordinarily consisting of nine days made either as a preparation for the solemn feast, or made at a day, and usually for the purpose of obtaining some favor. Novenas made as a preparation for a feast are made during the nine days preceding the feast-day, so that, as feast-day is it would be the tenth day from the beginning of the novena.

There are many devotions for the novena found in the prayer books. When no special devotion is prescribed, or if one does not choose to follow a prescribed devotion, it is customary to say at least nine Hail Marys on each of the nine days. There is no limit to the other prayers and practices that may be performed on these days. Individual fervor must suggest most of them. There is nothing obligatory or of special precept in the making of a novena. It is well, however, to confess at the beginning of a novena, especially if one should be in sin.

It is customary to receive Holy Communion on the morning following a novena, that is, on a feast-day or on a solemn day. Other devotions and practices are now in making novenas are, for instance, the reciting of Holy Mass having classes said, visits to the church, processions, crowns, especially when directed by the confessor, and many other acts of piety and piety, suggested by individual devotion and fervor.

Conduct in the House of God

Let nothing induce you to speak disparagingly of your Church

Stand by your Church as you would by your Mother

Make no engagements which will interfere with your attendance at Mass.
Church engagements stand before all others.

Catholics who believe in the real presence of Jesus Christ in the Holy Eucharist, cannot show too much respect to the Temple of God.

Read over the following practical hints, note them well

1. While in the Church avoid coughing and all manner of noise as much as possible. Certainly none will expectorate on the floor.

2. Be remarkably clean in your dress and person avoiding the slightest appearance of indelicacy.

3. Look directly at the altar and recollect that it is a God and not a man you appear there.

4. When appearing in a respectful posture avoid all improper attitudes.

5. Use your prayer books, unless when meditation is preferable.

6. Catholics must take care and never turn their backs to the altar when the Blessed Sacrament is exposed, but kneel in a respectful posture.

7. Communicants should approach to, and proceed from the altar in a most collected manner and a sign, to and from the confessional in a similar manner.

8. Communicants should take great care to fold the Communion cloth in a proper manner and on no account hurry out of the Church after approaching the Holy altar.

9. In making a genuflection be careful, make it properly, that is, bend the knee all the way to the floor and not content yourself with merely making a bob or a bump, as is so common in many churches frequently inviting ridicule upon the sacred ceremonial of the Church.

10. In genuflecting one should not support oneself on a pew or other object. Awkwardness is less respect, as well as is others pointed out above, is only excusable in persons stiff with age or disease.

11. Always face the object directly before which you are genuflecting. Do not genuflect sideways. Avoid this particularly when passing from one side of the church to the other.

12. On entering a Church where the Blessed Sacrament is kept it is customary not to make the genuflection until one enters, or arrives at the pew or place where they intend to remain.

13. On leaving the Church the genuflection is made at the nearest point where one is leaving the presence of the Blessed Sacrament, as at the end of the pew or at the altar rail, side chapel or other point of departure.

14. Do not make a genuflection immediately on entering, or leaving the Church inside the door. It is superfluous and awkward, especially when there are crowds entering or leaving.

15. Do not genuflect on leaving the pew when you are going to the altar but wait until you have come before the altar. In this manner do not genuflect before the pew when you have returned from the altar rail, but make your genuflection at the latter place only.

16. In crossing from one side of the Church to the other, whether at the front, middle or rear of the Church, a genuflection must always be made towards the altar where the Blessed Sacrament is kept or exposed.

17. A genuflection must likewise be made to the altar of the Blessed Sacrament in passing by the side, or in the rear of it as in going from the body of the church into the vestry or sacristy.

18. When the Priest carries the Blessed Sacrament from one place to another in procession everyone should fall on his knees and remain in that position until the Priest has passed out of sight, or pass the Blessed Sacrament back into its place of keeping. On entering or leaving the Church be very careful not to make any noise by rapid walking, shutting or doors and the like. The Church is the holiest place on earth, and is no less holy than Heaven itself, for God is really present in both places. "The place whereon thou standest is holy," Job. vi, 16.

19. When others enter the pew in which you are seated move down, come up, let no one to climb over you. Should you wish to remain at the entrance of the pew, run, get out into the aisle and step back so as to let the newcomer pass in before you.

20. Do not greet your acquaintances in church much less hold conversations with them there. Do not be offended if your friends, holding the church more sacred than yourself, take little or no notice of your courtesies. Do not expect the Priest to notice you, even in the rear of the church.

21. Show no human respect whatever in the choir, in the galleries or in any part of the church in regard to any of the above mentioned matters.

22. Members of the choir should conduct themselves in the same manner as though they kneel among the congregation. They should conform to the parts of the Mass or service as the rest of the congregation, when not actually singing, standing, sitting, kneeling or as the portion of the song or may require. When they have finished singing they should take up their prayer book or books, which they should always have with them.

23. Standing and holding conversation in the parts adjoining the church, such as the porch and passageways, is a great abuse of the sacred edifice of God.

24. When passing in the church, a variety of the church and especially of the doors or windows should be open, no one will raise his voice so as to be heard inside the church.

25. In passing before the Church men and boys should always raise their hats, in honor of the Blessed Sacrament, whether walking or riding. This is a distinct profession of faith, and true Catholics expect to see it in Catholics. Women should bow their heads, bless themselves, or make some other act of reverence.

26. It is the correct thing—To stand while being married at Solemn High Mass. To remember that for each day of the week there is a special devotion, viz. Sunday—The Holy Trinity. Monday—The Souls in Purgatory. Tuesday—The Guardian Angels. Wednesday—St. Joseph. Thursday—The Blessed Sacrament. Friday—The Sacred Heart and the Passion. Saturday—The Blessed Virgin.

27. It is not the correct thing—To march up the aisle to a front pew after the Mass or sermon has begun. Do not be late for Mass. Do not neglect the Holy Water fount at the entrance of the church. Never make a rush for the door before the Priest has reached the sacristy after Mass, stop and make a few minutes prayer of Thanksgiving.

Morning and Evening Prayers

The first thing a Christian should do in the morning as well as the last thing on retiring at night is to bless himself with the Sign of the Cross.

No Christian should go forth to his daily occupations in the morning without having addressed himself to his Maker in a fervent morning prayer.

The essence of the morning prayer consists principally in thanking God for having brought us safely to the beginning of another day, in offering Him our thoughts, our words and actions of the coming day, in impugning His assistance to keep from sin, resolving to avoid some particular fault to which we may be addicted, and in asking also the particular protection of our blessed Mother Mary, of our Angel Guardian and of our Patron Saint.

The essence of the Evening Prayer consists mainly of thanking God again for having preserved us during the day past, in examining our conscience as to the faults we may have committed during the day. Penitence is offered to the particular fault or faults we may have committed, a habit to which we had resolved to avoid particularly in making our day we may have failed and the act of faith, hope and charity, as well as in the recitation of other prayers according to our circumstances and devotion.

It has become the almost universal practice for all Catholics to recite at least three times, morning and evening, the *Hail Mary* in honor of the Immaculate Conception of the Mother of God.

All Catholics should familiarize themselves with suitable morning and evening prayers through the prolonged use of prayer books, all of which contain various forms.

Devout Catholics sprinkle themselves with Holy Water on leaving the bedroom or at least before leaving the house in the morning also on retiring at night. Devout Catholic parents must bless their children at night and teach them the necessary practices of the faith.

Grace Before and After Meals

It has been the custom among Christians from the earliest times to say grace before and after meals. We must "pray before and after meals" St. Chrysostom.

To omit grace and sit publicly in the presence of Catholics and God fearing people, is considered a mark of irreverence and gross ingratitude to God. In saying grace one should stand before the table whilst pronouncing the ordinary blessing or other prayer and distinctly and devoutly to recite same before sitting down. To bless oneself while seated is a mark of carelessness.

Should a Priest be present he should be asked to pronounce the blessing of several ecclesiastics, the one highest in dignity.

Strick Calls

You are earnestly admonished to send for a Priest as soon as a member of your family or friend is seriously sick.

Never send a child for a Priest.

Always send a grown person. If there is no one in the house able to go ask a neighbor to do so.

The Sacraments for the dying are all too important and the arrangements for their administration should not be made through children.

Instructions when Sending for a Priest

Do not simply send for a Priest but let the person who calls him be able to answer the following questions if possible:

1. Full name of the sick person, and their correct address. This is very important for often they may not find the Priest at home, and the call must then be left in writing.

2. Age and condition of person, whether a practical Catholic.

3. Has the person been attended by any Priest in this same illness?

4. Which Sacrament has been received and when?

5. Is the person able to receive Holy Communion, that is, is the sick person conscious, or not subject to vomiting?

6. Has a physician attended, and what is his opinion as to the danger?

7. Whenever there is real danger, call the Priest at once, do not wait till evening or night.

8. If a sick call is made at night, let a gentleman accompany the Priest so and fro, or until the Priest dispenses with his company.

9. Let no one speak to the Priest whilst he is carrying the Blessed Sacrament, except what is strictly necessary, or until he himself begins to speak. The sick person must be forewarned of the Priest's coming, and must be advised to prepare for Confession and the possible reception of the last Sacrament.

10. When you expect the Priest to administer the Holy Communion, see that some preparations by prayer be made. If the sick man is unable to read, let good for some one to read a few short prayers, slowly and reverently from a prayer book, if circumstances will permit.

11. If there is danger of death, and the Priest is to administer the last Sacraments, or Holy Communion as Viaticum, the sick person need not be fasting, but may take what ever food, drink, or necessary medicine may be prescribed.

12. Prepare a small table with a clean, white cloth, opposite the sick bed so it can be seen by the sick person. Have a chair immediately next to the bed at the sick person's head, or the Priest, so that he may look towards the foot of the bed and into the sick person's face when he hears the communion.



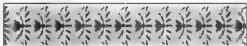


Photo 009

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Burials

Funerals should take place from the Church.

Make proper arrangements with the pastor for the funeral Mass before announcing the time of the funeral which if possible should take place in the morning and be preceded by a Requiem Mass for the dead person whose soul stands doubtless in greater need of prayer than of a beautiful coffin or flowers. A few Masses said in secret will be of far greater solace to the soul of the deceased.

2. When a member of the parish is to be buried these things should be remembered:

(a) The party must have a right to Christian burial

(b) Funerals must be at church at time appointed

(c) Funerals are not allowed on Sundays or Holy Days except in case of necessity

3. The casket is not to be opened in the Church

4. No regalia of any society except a strictly Catholic one can be worn at a funeral. The only exception to this rule is the flag of our country or a purely secular emblem.

5. Catholics who neglect their religious duties for a long time but who on their death bed give signs of repentance can be buried in Blessed Ground, but should not expect to be taken care of like good Catholics to support their Church and Pastor.

6. The City Police has decided that persons buried shall be refused to Catholics who are admitted to non Catholics by non Catholic clergymen or laymen functionaries.

7. Christian workers are refused to all those who wilfully have severed their union with the Church died in final impenitence or having refused the Sacraments of the Church.

Cemetery

No Catholic can be buried elsewhere than in a Catholic burying ground.

When a member of the parish is to be buried these things should be remembered:

The party must have a right to Christian burial. A lot or grave must be taken in the cemetery. Graves should be paid for in advance.

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